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THE

COUNCIL OF THE VATICAN,

—AND THE—

EVENTS OF THE TIME.

—BY—

THOMAS CANON POPE,

Priest of the Archdiocese of Dublin, and Church of Saint Andrew.

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PREFACE.

THE Council of the Vatican, and the Events of the Time—this is the Title, and shall constitute the Preface to this Volume. It sufficiently signifies that the book treats of the proceedings of the most august of assemblages—of the definition—of revealed truths of Faith—charter deeds to ennobling privileges and everlasting inheritances; and that it treats of the Events of the Time—Events so accumulated and so momentous, that they seem a condensation of the story of ages—of the gigantic war—of the invasion of Rome—the sufferings of the Church—the vicissitudes of Empires—of secular, social, dynastic convulsions which shall ever be recorded as the most memorable in the world's history. I feel assured no other preface, no matter how elaborate, could obtain for the book a more favourable introduction, or more securely arrest the interest of 200,000,000 of the inhabitants of the globe.

THE

COUNCIL OF THE VATICAN,

AND THE

Events of the Time.

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A General Council.

I SHALL devote the first part of this volume to a consideration of the nature of a General Council—the prerogatives of the Pope in relation to a General Council—the constituent members of a General Council—the modes and usages that regulate the proceedings, and the deliberations of a General Council—the privileges, and infallibility of the teachings, of a General Council—the relations between a General Council, and the temporal power of secular sovereigns—the right of General Councils to scrutinize the education, philosophy, and the morals of the world—historical allusions to former General Councils, and the objects of their convocation—some of the most important subjects which engaged the present General Council—the dogma of the infallibility of the Pope, defined by the present General Council. The number of Bishops assembled at this General Council of the Vatican, compared with that of previous General Councils of the Church. A "selva" of facts, about the Popes and General Councils. A contrast between the Council of Trent, and this Council of the Vatican. The names of all the Bishops who assisted at the Council, and their classification

according to their nationalities. The number of Bishops in the world, and the entire number of Fathers entitled to take their seats in the Council. The Jesuit Bishops who assisted at the Council—the General—and the number of Jesuits in every country of the world at the time. Some of those Fathers who delivered the most remarkable addresses to the Council. The Cardinal and the Cardinalate. The definition of the Papal Infallibility. The prorogation of the Council.

The convocation of a General Council has ever fixed a memorable era, and has been regarded as an event of the most momentous importance, in the history of the Church. It has ever commanded an attention, awakened solicitudes, and exercised influences, which have vibrated to the very extremities of Christendom. The good, and virtuous, have ever been filled with fear, and awe, at the august character with which it is invested—at the abiding sense of the supernatural power it wields—at the united, and energetic action, which the Prelates of the entire Church, presided over by the supreme ruler, therein exemplify—and at the sublime objects to which it aspires—the confutation of error, the confirmation of truth, the establishment of discipline for the salutary regulation of morals—the extension and triumph of the kingdom of Christ upon earth, and the salvation of the immortal souls of men.

DEFINITION.

Benedict XIV., in his work "De Synodo,"

gives a definition of a General Council in these terms :—

"Concilia Generalia, quæ et Œcumenica dicuntur, ea sunt, ad quæ vocantur Episcopi totius orbis, qui possunt, et debent eisdem interesse, nisi legitime impediantur, et quibus præsidet Romanus Pontifex, vel per se, vel per suos legatos."

General Councils, and which are also called Œcumenical, are those to which are summoned the Bishops of the entire world, who can, and who are bound, to attend therein, unless impeded by a legitimate cause, and which are presided over by the Roman Pontiff, either in person, or by his delegates.

A General Council, is called Œcumenical, from the Greek word "Oikoumenike," a term which signifies, "pertaining to the inhabited world." The Bull of indiction, for a General Council, is not merely an invitation from the Pope, it is a command, which all the Bishops are bound to obey, unless they be exempted by legitimate causes. All the Bishops who exercise jurisdiction in any part of the Christian world, are summoned to a General Council, but the attendance of all is not indispensable for its œcumenicity. An Œcumenical Council is the general assembly of the teaching Church. It is the most palpable, tangible, demonstration of the unity, universality, unanimity, and authority of the one only Church of Christ on earth. It is the most eloquent, and conclusive, and incontrovertible argument ever urged, of

the immutability of her identity, and the indefectibility of her vitality. It is a proof of the exalted superiority of the moral, over the material order of the world—and the external rite, or ceremonies, observed in inaugurating the Council of the Vatican, were unprecedentedly magnificent—they were regal, sacerdotal, pontifical, and Papal—they were grand and sublime.

Bishops chiefly, constitute the members of a General Council, but not exclusively. Cardinals are, and Abbots and Generals of religious orders may be members of a General Council, though some of these may be priests only—and for this assertion I adduce the authority of Cardinal Soglia :—"Præter Episcopos, solent insuper Cardinales non episcopi, Abbates, et Prœpositi Generales Ordinum Regularium suffragium ferre, quippe qui jurisdictione quasi Episcopali potiuntur. Sed ex mera ecclesiæ concessione, et privilegio, factum est, ut quam facultatem vi characteris non habent, eandem vi dignitatis obtinerent."—*Card. Soglia.*

The Greek Prelates, or other Prelates, in heresy, or schism, are not recognized as constituent elements of a General Council, and are excluded from sitting in council, with those Bishops, who have kept the faith. The Holy Father, endearingly invited the Prelates of other sectaries ; not as members of the General Council, but that as wandering sheep, they may here discover the light which will direct

them in the true path, that leads to the one fold of Christ.

FACTURA MANUUM PAPALIUM.

The supreme power of the Pope, prevails through every stage, and during the entire continuance of the Council. His supremacy therein is well expressed by the canonist, Barbat, in *Clem de Electione*, in these few words, "Consilium, est factura manuum Papalium—A Council is the work of Papal hands." The Pope presides at a General Council, and that not by right of election, but by right of his primacy in honor, and jurisdiction. The seat next the Pope belongs to the Bishop of Ostia, who is always Dean of the Sacred College; in order of precedence then follow the Cardinals, Patriarchs, Archbishops, Bishops, Abbots, and Generals of religious orders.

To explain the precise reasons, which render the convocation of a General Council necessary, or expedient, is not always given to human intellects; the Holy Ghost suggests the reasons, and the motives, to the Vicar of Christ, for the remedy of evils, the correction of abuses, and the wise government of the general Church. It is the prerogative of the successors of Peter, to say when they regard the convocation of a General Council as expedient, or necessary. It is theirs to convoke a General Council—to direct it—to prorogue it—to translate it—to confirm it—and to dissolve an Œcumenical Council. It is infallible in its teachings. The infallibility of the Church, is the medium ordinarily employed

by God, to convey the doctrine of faith to the world. No Council of the Church can be truly an Œcumenical Council separated from the Pope, or insubordinate to him. General assemblages of the bishops of the world, apart from the Pope, may teach what is consonant with truth, and may be guided by wisdom, and the Holy Spirit of God ; but their doctrine does not necessarily enforce belief as an article of divine faith, established on infallibility. But when they are directed, and presided over by Peter's successor, and when their definitions are confirmed by his Papal sanction then they cannot err—they are infallible—and belief in the dogma defined, becomes obligatory, as an article of faith. The Pope convokes all the bishops of the Catholic world—they come, and with the Pope, who is their head, who presides over them, and confirms their acts, they represent all the Churches of the universe. The Holy Ghost is in the midst of them, and speaks through their lips, the words of infallible truth ; and here is their title-deed, their great charter, upon which is grounded their prerogative, to doctrinal infallibility: "As My Father hath sent Me, so do I send you. Go, teach all nations ; teaching them what I have taught you: and behold I am with you all days, to the consummation of the world."

The world can be presented with few occasions, or proofs, which more forcibly demonstrate, the supreme authority of the Pope, than his prerogative, of confirming or condemning Coun-

cils, claiming to be œcumenical. The history of the Church, records thirty-two such Councils, claiming the character of œcumenical—yet eighteen only are recognized as such—and that not from the number of congregated bishops being greater, or less—but solely because the Successor of Peter, by his sole authority, partially condemned six, and absolutely condemned and annulled eight, and confirmed the eighteen. In nine, out of those eighteen General Councils, the Popes presided in person, in the other nine, they presided by their delegates. A General Council, then, in the present anti-Papal tone of the world, in these degenerate days, will be most salutary, as the most demonstrative and conclusive proof, of the unchangeable supremacy of Peter's authority—the same yesterday, to-day, and for ever!

NO NEW DOGMA.

A General Council creates no new article of faith; it merely affirms, and defines a dogma which already existed, and was previously, and always, contained in the deposit of faith. The infallibility of the Church dispersed, in defining, and enunciating her dogmas, or in her teachings, is not dependent on the infallibility of an Œcumenical Council, but the General Council is infallible, in virtue of the infallibility of the Church, of which it is the representative, and the teaching assembly. The whole Church, uniting the successor of Peter, and the episcopate diffused throughout the extent of Christendom, when she enunciates any doctrine of faith,

as the "Ecclesia docens," is always infallible, even without the intervention of any Œcumenical Council.

FREE DISCUSSION.

A General Council unites, in one assembly, the deliberate wisdom of many prelates, where the united abilities of all, may prove most effective, in probing the wounds, discovering the evils of the age, and applying the most efficacious cures. It elevates still higher the lamp of truth, to illuminate those who are wandering in darkness, and in the shadow of death. It concentrates, in one formidable phalanx, the diffused forces of the Universal Church, and directs it, with irresistible power, to demolish the bulwarks of the enemy, and bear the standard of religion triumphantly over the debris of their strongholds and dissipated forces, and thus winning another decisive victory for Christ.

A Council of the Church, is a deliberative assembly, and is the most perfect model of all deliberative assemblies. The characteristic of a deliberative assembly, is to elicit the mutual expression of individual sentiment, and community of opinion: this generates debate—debate supposes a difference of opinion, and this elicits discussion. The salutary results of discussion depend, in a considerable degree, on the freedom of expression, and disputation, which is sanctioned by the constitutions of the Council. Those disputations, are not opposed to the character of a General Council: on the contrary, they were exemplified in the Council

of Jerusalem, presided over by Peter, as we read of in the 15th chapter of the Acts of the Apostles: "When there had been much disputing"—but when Peter spoke, "all held their peace." In the Council of the Vatican, the utmost latitude, and freedom of expression, and discussion, was provided for, consistently with respect for religion, and the exalted dignitaries of whom the Council was constituted; and when Peter spoke, absolute unanimity prevailed—"all held their peace." Previously to the definition, the regulations of the Council provided not merely for one discussion, but for a triple discussion—one in writing, in which every minute particular was scrutinized, every detail was closely examined—even the introduction or rejection of a comma, caused a lengthened debate. This was meet in matters of such momentous importance, as those appertaining to faith and morals; for though such debates, and research, are not conditions of infallibility, it is a moral duty, imposed on the fathers of the Council, to search the Scriptures, and the traditions of the Church, before recording their final decision, in what is to bind the consciences, and guide the morals, of the Christian world.

THE BEST REMEDY IN THE WORST EVIL.

It may be asked what necessity exists now for the convocation of a General Council? The days are evil—the Church is afflicted with many calamities—her doctrines are impugned—the supreme authority of the Sovereign Pontiff is disregarded—ecclesiastical property is invaded,

and confiscated—the education of youth is usurped by unbelieving seculars—the laws which regulate matrimonial contracts violated—religion is outraged—and many social evils disseminated, to the danger, and injury, of immortal souls. Our Holy Father, then, guided by the Spirit of God, convokes a General Council, in order, to use the words of Pope Paul III., that he may apply "the greatest remedy in the greatest peril of Christianity." The Church has ever regarded it as a matter of importance, that the laws of those civil powers, to which her spiritual children are subjected, should be formed in perfect accordance with her own laws. The consciences of her children, are then relieved from that violence, and those perplexing embarrassments, to which they must ever be subjected, as long as the civil law, is at variance with her own. Revolutions have convulsed civil society, to its very centre, since the last General Council of Trent. Hence the utility of a General Council at present, must appear most obvious to every reflecting mind. The Council will again proclaim to the entire world, the Church's laws, grounded on the immutable principles of justice. In those countries where the entire population profess the Catholic religion, as well as even those under Protestant governments, where large proportions of their subjects profess that holy religion—political economy, good policy, and self-interest, irrespective even of more exalted motives, will urge the propriety and force of these views.

THE COUNCIL AND TEMPORAL PRINCES.

The Church recognizes the temporal sovereignty, of temporal princes; she not only recognizes it as useful, and necessary for the public good, for social order, and the protection of property, but she supports it, she enforces it; nay, she professes that "there is no power but from God." The Church, by inculcating, and enforcing principles of subordination, and loyalty, has ever proved herself the most powerful bulwark of the temporal power, of temporal princes. The Church may not wish to interfere in the purely secular concerns of other states, or in the enactments of purely secular laws, for the government of foreign subjects, but she claims a right, and a right divine, to prevent any secular law, or power, being exercised for the injury of religion, the destruction of morals, and the spiritual ruin of her children. She claims a right to supervise such laws, to support their use, if salutary, to control their abuse. In the domain of morals, it is the province of the Church to reign. Wherever there is moral responsibility, it is her prerogative, by divine commission, to guide and to govern, to sanction, to commend, or to condemn, to reward merit, and to punish moral delinquency.

THE WORLD AND THE COUNCIL.

The world may affect to disregard the authority, and infallibility of a General Council, and cry, "What have ecclesiastical laws, or the definition of Church dogmas, to do with the world, or with our political or social relations?"

The Council will vindicate its authority over the world, and prove its right, founded on a divine commission, to enter most intimately into all the spiritual concerns of the world, to supervise the acts of the king, the diplomatist, the philosopher, and the general—to circumscribe the limits of their speculative inquiries—to hold up the lamp, which is to light their only path to knowledge and education—to subjugate human reason to the yoke of faith—to extinguish liberals, rationalists, and deists by one stroke of her infallibility. Infallible dogma is a brilliant light, which every intellect must recognize, whether willingly or reluctantly. At first sight it may not clearly discern it, or be overwhelmed by it ; for eyes long immured in darkness, are dazzled by a sudden powerful effulgence ; but when the vision becomes accommodated to it, this infallible teaching illuminates all around it. The dogmas and teaching of an infallible Council, will purify the morality, integrity, and religion of mankind—will impart vitality to the torpid action of society—will curb the downward, vicious tendency of man's will, and will insensibly impart a salutary tone, even to the political relations of secular governments. Peter will speak, and the world will be electrified, and feel the shock. It is futile to say the Church has its own legitimate limits, and the world its boundaries, beyond which the Church must not intrude. The Church claims its right to enter the world's domain, and recognizes no limits but the cir-

cumference of Christendom, to enforce her laws over her subjects, to control their reason and judgment, to guide their morals, their thoughts, words, and actions, and to regard temporal sovereigns, though entitled to exercise power in secular affairs, as auxiliaries and subordinates, to the attainment of the end of her institution, the glory of God, and the salvation of the immortal souls of men, and to secure for them their everlasting inheritances. And this order of things she regards as true liberty—*Ubi Spiritus Domini ibi libertas!*

It betrays an ignorance or a denial of the Church's mission, to assert that she may control the acts and scrutinize the morality, and punish the faults of the religious in the cloister, or of the private individual in the world, but that she has no right to intrude, into the social relations, of the general community of worldlings. She has that right; she is the salt that is to insinuate itself into all their most intimate relations, to preserve them from the corruption of error, and to secure their soundness and health. She has a right to supervise the lectures of the professor, the diplomacy of the statesman, the government of kings, and to scrutinize their morality and punish their faults; and that duty becomes more necessary and obligatory, in proportion as their acts more vitally affect the welfare of society, and the interests of religion; and, consequently, on their greater influence, involve a greater amount of responsibility than the acts in the cloister, or of the private indi-

vidual. This the world may protest against, and pronounce as arrogance and despotism. Ah! history teaches us that despotism is on the other side. The Church has ever proved the sanctuary of the fugitive from tyranny—the formidable citadel to protect the persecuted—the staff that has raised the standard of liberty—the bond of society—the salutary spice of civilization—*Ubi Spiritus Domini ibi libertas!*

Nay, the Council will hold a great assize, before which it will read the indictment against the world, will arraign it for its errors, will confound and condemn them, and will prove the truth, on the most incontestable evidence. Christ came to bear testimony to the truth against the world: "For this was I born, for this came I into the world, that I should give testimony to the truth." (*St. John*, xviii. 37.) The Church is the representative of Christ. "As My Father hath sent Me, so do I send you." Thus the Council will be the great proof of the opposition of the world to the truth, and the great testimony of the truth against the world.

Political theroists, now-a-days, presume so far as to proclaim the right of secular states, to be what they call free, and independent of the Church's laws—that is, they profess to take their temporal governments out of the Church in which God intended to place and to bless them, and to utilize them, and to consecrate them in and through the Church. There are even those who have the temerity to advocate the deordination of a church dependent on the

legislative enactments of a secular state! Statesmen! know the object of your transitory existence—it is to enact secular laws, for secular jurisprudence, and for the secular common weal, and then to live in the Church; to co-operate with the Church; to be sanctified through the Church; and by this happy union, to enjoy the reciprocity of the Church's influence over the consciences of your subjects, which is the solid foundation of their loyalty, and your stability; and to assist the Church in promoting what is useful for saving their souls, which should be to you also an object of paramount solicitude. Is the world, then, come to this!—that social diplomatists should sever the State from the Church, or domineer over Christian society? Is nature to separate from grace, and set up a dynasty for itself? No, no! *Quis separabit?* The holy alliance of Church and State, constitutes the union of the soul and body—the life and vigor of Christian society! It is time that a General Council should teach statesmen this salutary lesson, and that they must not put their foot on the step of Peter's throne; that it is their duty to co-operate with the Church; and that in all matters appertaining to the order of grace, their position is, to sit down, and listen respectfully before the Church's teaching chair.

Infallibility is the only security of the stability of dynasties and empires—the health of society, and the reign of integrity and truth. Without an infallible authority, human reason would

grope in darkness—the world would waft to destruction. Since those horrifying days of reeking revolution, when wicked men—creeping clods of clay—audaciously attempted to dethrone the Most High, and elevate iniquity, society is sick from the shock; a General Council will restore its health and vigor. This infallible authority is the citadel of truth, the shield against error, the security of temporal governments, the immovable rock to which society may cling in every wind of doctrine, in every torrent of revolutionary vicissitudes.

Former General Councils.

The Fathers of the General Council of Trent, assembled in their first session, on the 13th of December, 1545. The last session of that last General Council, was held on the 3rd December, 1563. Since then three centuries have elapsed, and thirty-one Popes, have governed the Church. During the Council of Trent, five Popes reigned—Pope Paul III., Julius III., Marcellus II., Paul IV., and Pius IV. The Lutheran heresy, was condemned by the Council of Trent—and many most important, decrees on discipline, were adopted by the Fathers. The Council which occupied the longest time, was the Council of Trent, it sat for eighteen years. The Council that sat for the shortest time, was the second Council of Lateran, convoked by Innocent II., in the year 1139—it terminated after seventeen

days' session. Some ecclesiastical historians assert, that there were about one thousand Bishops in attendance. The fifth Council of Lateran lasted for five years. This General Council of the Vatican is the first, which was held in Rome, since the fifth Council of Lateran, in the year 1511. At the Council of Ephesus, held in the year 431, not more than 200 Bishops attended, though at that time there were about 2,000 Bishops, in the Christian world. Nestorius, who denied that the Blessed Virgin, was the mother of God, was condemned in that Council. At the first Council of Lateran, convened by Pope Callistus II. in the year 1123, restitution of investitures was made, and the Pope and Emperor were reconciled. The speech which at any Council, occupied the longest time in delivery, was that of Lainez at the Council of Trent, which he continued for two successive days. The elapsed centuries, since the Christian era, and the confirmed General Councils, coincide in number. We have had eighteen recurring centuries, and we have had eighteen General Councils. After the first Council of Jerusalem, the model of all General Councils, for the first three hundred years of the Church's existence, we had no General Council—since the Council of Trent, for the last three hundred years of the Church's existence, we have had no General Council. The condemnation of various heresies, was the object of the convocation of the first six General Councils. The Iconoclasts were con-

demned in the seventh—the case of Photius was the object of the eighth. To promote energetic efforts for the deliverance of the Holy Land from the grasp of the Turks, was the cause of the convention of the ninth General Council. The tenth was to disclaim the pretensions of anti-Popes. The Waldenses were condemned in the eleventh. The twelfth was convoked to aid the Crusaders, and to condemn certain heretical doctrines then promulgated. The usurpations of Frederick II. were denounced in the thirteenth. The fourteenth was to condemn the errors of the unfortunate Greeks. Many heresiarchs, with their false doctrines, were condemned in the fifteenth Council. The sixteenth was convoked for the reunion of the Eastern Church. The seventeenth, for curing schisms and regulating various laws. The eighteenth was the great Council of Trent, convoked to condemn the Lutheran heresy, and to correct many social evils. Thus each and all were convoked to condemn some particular heresy, or apply a remedy to some social disaster, or to promote some great good, or to attain some new triumph for holy religion.

NUMBERS AT FORMER COUNCILS.

The number of Bishops who have assisted at each preceding Œcumenical Council will be interesting at the present time. On the authority of Sarnelli, who reckons 19 General Councils, including that of Constance, there were at that of Nicæa 318 Bishops; 1st of Constantinople, 150; Ephesus, 200; Chalce-

donia, 630; 2nd of Constantinople, 165; 3rd of Constantinople, 289; 2nd Nicæa, 367; 4th Constantinople, 102; 1st Lateran, 300; 2nd Lateran, 1,000; 3rd Lateran, 300; 4th Lateran, 482; 1st Lyons, 140; 2nd Lyons, 500; Vienne, 300; Constance, 207; Florence, 141; 5th Lateran, 200; Trent, 213. Discrepancies are observable, however, in the accounts furnished by different historians on this subject, some reckoning only the Bishops without counting Patriarchs and Archbishops, while others include all who were present. Though Sarnelli asserts, there were only 300 Bishops, at the first Council of Lateran, other historians state, that there were more than 800. Bellarmin and Tillemont also differ from him in the numbers at other Councils. The two notes of Holy Church, which, St. Augustine most triumphantly wielded, to confound the errors of the Donatists, were its Catholicity, and its Apostolicity; its "being dispersed throughout the world," and "its possession of the chair of Peter." "Diffusa per orbem et cathedra Petri." These notes are presented most obviously, in General Councils. You can not only read them—but you can lay your hands on them—then put your finger into the holes of their hands, and into their side, and be no longer incredulous.

Council of the Vatican.

THE CONVOCATION.

THE General Council of the Vatican—the nineteenth General Council of the Church—was, with all the usual formalities and solemnities, proclaimed, announced, convoked, and decreed, on the 29th of June, 1868, the feast of SS. Peter and Paul, to be holden at Rome in the Vatican Basilica, to be commenced on the 8th day of December, sacred to the memory of the Immaculate Conception of the Blessed Virgin Mary, in the year of our Lord 1869. The Papal Bull was signed on the third of the kalends of July, in the twenty-third year of His Holiness' pontificate, by Pope Pius IX., and by Cardinal Mattei, Pro-Datarius, and N. Cardinal Paracciani Clarelli, and by all their eminences "in curia."

THE OPENING.

The Council of the Vatican was opened on the eighth of December, 1869, in the twenty-fourth year of the pontificate of Pope Pius IX., with a sublimity of ceremonial, a grandeur, and magnificence, by an assemblage of prelates so numerous, presided over by the Supreme

Pontiff, and amidst such congregated masses of the faithful, as had been previously entirely unparalleled. The prelates, vested in white copes and mitres, assembled at an early hour in the Sistine Chapel, and, two and two, moved on in solemn procession, through the Sala Regia, and down the Scala Regia, through the vestibule, into the nave of St. Peter's. The entire route of the procession was fringed, by a triple line of secular priests, and members of the religious orders in their various costumes, and by a line of the Palatine Guard, the Zouaves, the Antibes Legion, and by other regiments of the line, forming a serrated border of brilliant uniforms, glittering swords, bayonets, and musketry, which seemed like a border of flowers, dyed in every variety of brilliant tint, and sparkling with the pendant drops of the morning dew jets. Soon after nine o'clock, the Holy Father ascended the Sedia Gestatoria, and after the procession had occupied an hour in its transit, His Holiness passed into the nave of the Basilica, through the bronze gates, amidst the portentous hum of an awe-stricken congregation of tens of thousands, amidst the sheen of naked swords, flickering as they wound over the officers' heads, and were lowered to the pavements; amidst the crash of musket butts, as the lines of military knelt and presented arms in salutation; amist the thrilling strains of martial music, booming bells, and thundering volleys of artillery discharged from the Aventine Mount, and from the Castle of St. Angelo.

Each country, region, tropic, and clime, marked each bishop as its own, by the peculiar tint with which it dyed his complexion, graduating through every variety of shade, from white to brunette, bronze, copper colour, and black. There were bishops of various rites, and Oriental Patriarchs, of the Chaldeans, Maronites, Armenians, Melchites, Syrians; and the Latin Patriarchs of Jerusalem, Antioch, Constantinople, and Alexandria—and those sat, for the first time, face to face with the Bishops of Westminster, Baltimore, Southwark, Natal, Brisbane, Cincinnati, New York, St. John's Newfoundland, Pekin, Natchez, Tasmania, Mongolia, Senegambia, Edinburgh, the Sandwich isles, Mauritius, and the frozen regions of Mantchooria. Oh, Holy Church, thy youth is renovated like the eagle! There they were, hundreds of prelates, congregated from the ends of the earth, proving their universality, walking two and two, emblematic of their being united by the bonds of charity; breathing sanctity, in their countenances, and in their entire edifying deportment, and presided over by the successor of Peter, the Prince of the Apostles, thus exemplifying and eloquently proclaiming the notes of Holy Church, its unity, its sanctity, its catholicity, and its Apostolicity. This procession, for the numbers, and exalted personages who composed it, and for the sublime functions they were proceeding to discharge, under the guidance of the Holy Spirit of God, was the most august that ever moved on this earth.

On arriving at the Blessed Sacrament Chapel, the procession halted, the Pope descended from the Sedia Gestatoria, and after adoring the Most Holy on bended knees, again arose and all moved forward in procession, and entered the Council Hall, which was an enclosed portion of the right transept of the Basilica, which was furnished with an altar, a throne for the Pope, seven rows of seats at either side for the prelates, and a tribune for the sovereigns, princes, and members of the diplomatic corps, and the representatives of foreign powers, and it was carpeted, and gorgeously draped, and upholstered in green silk velvet, red, gold lace, and tassels, with an arm chair for each prelate, in which, as he sat vested in his brilliantly colored pontificals, silks, damasks, and mitre, he seemed like a charmingly-tinted flower, planted in a parterre, and surrounded by the soft verdant moss. The effect, and *coup d'œil* of the hall, and august array of dignitaries, was captivating. The solemn Mass was chanted by Cardinal Patrizi, the inaugural discourse was delivered by the Bishop of Iconium. At the termination of the Mass, the Holy Father imparted the Papal benediction. The Pope then received the homage of the members of the Council. His Holiness chanted the appropriate prayers, and thrice solemnly invoked the Holy Ghost, to guide the deliberations, and acts of the Council, and the hymn of the Holy Ghost was chanted. All persons not members of the Council were then indicated to withdraw. The bishops then approved of

the decrees for the opening of the Council, after which, the *Te Deum* was sung, and thus the grand function of the opening of the Council terminated at half-past two o'clock in the afternoon.

NUMBERS.

The number of Fathers invited to attend the General Council was 1,044. The procession to the Vatican Council Hall consisted of 6 Archbishop princes, 49 Cardinals, 11 Patriarchs, 680 Archbishops and Bishops, 28 Abbots, 29 Generals of religious orders—in all 803 Fathers of the Council took their seats, being 135 more than the united numbers of all the Fathers at the three Councils of Nice, Constantinople, and Ephesus. The Colonna, and Orsini families, obtained the honour of being princes assistant at the Papal throne, on the occasion of all the public ceremonials of the Council. At the General Congregation of the Council of the Vatican assembled on the 17th of May, 1870, a catalogue was distributed amongst the Fathers, of the Cardinals, Patriarchs, Primates, Archbishops, and Bishops, "quibus jus aut privilegium est sedendi in Concilio Œcumenico." The absent were marked with an asterisk. The entire number was 975. The Roman nobility, and the sovereigns, and princes then in the city were present, and amongst them was the ex-King of Naples and the Empress of Austria, the ex-Duke and Duchess of Tuscany, the ex-Duke and Duchess of Parma, the Doria, and Borghese families. Many princes, and many

members of the diplomatic corps were present, and also General Kanzler, generalissimo of the Papal troops, and General Dumont, commander of the French battalions in the garrison.

CLASSIFICATION OF NATIONALITIES.

In addition to the 49 Cardinals, 28 Mitred Abbots, and 29 Generals of Orders, there were present on the opening of the year 680 Bishops of the following nationalities :—

Bishops of	the Two Sicilies	68	
,,	Piedmont	20	
,,	Tuscany	10	
,,	Lombardy and Venetia	10	114
,,	Duchy of Modena	4	
,,	Duchy of Parma	2	
,,	States of the Church		62
,,	France		81
,,	England and Colonies	27	
,,	Ireland	19	55
,,	Canada	9	
,,	United States		40
,,	Austria and Hungary		43
,,	Spain		40
,,	States of South America		30
,,	Prussia		8
,,	Bavaria		6
,,	Mexico		9
,,	Belgium		6
,,	Holland		3
,,	Portugal		2
,,	Switzerland		4
,,	Turkish Empire		12
,,	Greek Archipelago		4
,,	Oriental Rites		42
,,	In Partibus Infidelium		119
			680
Adding to these the Cardinals, Abbots, and Generals			106
The Grand Total is			786

BISHOPS OF IRELAND.

The Bishops of Ireland who attended the Council, were, His Eminence Paul, Cardinal

Archbishop of Dublin; Mgr. M'Gettigan, Primate, Abp. Armagh; Mgr. Leahy, Abp. Cashel; Mgr. M'Hale, Abp. Tuam; Mgr. Derry, Clonfert; Mgr. O'Keane, Fermoy; Mgr. Kelly, Derry; Mgr. Moriarty, Kerry; Mgr. Leahy, Dromore; Mgr. Gillooly, Elphin; Mgr. M'Evilly, Galway; Mgr. Furlong, Ferns; Mgr. O'Hea, Ross; Mgr. Dorrian, Down and Connor; Mgr. Butler, Limerick; Mgr. Conaty, Kilmore; Mgr. Nulty, Meath; Mgr. Donnelly, Clogher; Mgr. Power, Killaloe; Mgr. M'Cabe, Ardagh.

BISHOPS OF ENGLAND.

The Bishops of England who were present were, Mgr. Manning, Abp. Westminster; Mgr. Errington, Abp. Trebizond; Mgr. Grant, Southwark; Mgr. Cornthwaite, Beverly; Mgr. Ullathorne, Birmingham; Mgr. Clifford, Clifton; Mgr. Chadwick, Hexham; Mgr. Amherst, Northampton; Mgr. Roskell, Nottingham; Mgr. Vaughan, Plymouth; Mgr. Turner, Salford; Mgr. Brown, Shrewsbury.

BISHOPS OF SCOTLAND.

The Bishops of Scotland in attendance were, Mgr. Strain, Edinburgh; Mgr. Eyre, Glasgow; Mgr. Macdonald, Preshome.

THE JESUIT BISHOPS.

The Bishops of the Society of Jesus who attended the Council of the Vatican were, Mgr. Steins, Abp. Bora, Bengal; Mgr. Canoz, Madura; Mgr. Miége, Kansas; Mgr. Languillat, Nankin; Mgr. Etheridge, British Guiana; Mgr. Dubar, Eastern Pekin; Mgr. Meurin, Bombay.

SOCIETY OF JESUS.

Very Rev. Peter Becks, was Provost-General, of the Society of Jesus, at the time of the Council of the Vatican, and the following are the numbers of priests, and scholastics, of the Society, in the whole world, at that time, classified according to the nations, or provinces to which they were attached :—

THE SOCIETY OF JESUS IN THE YEAR 1869.

		Priests.	Scholastics.
Italy	Roman	235	97
	Neapolitan	192	41
	Sicilian	139	14
	Turinese	167	39
	Venetian	130	47
Germany	Austrian	174	134
	Belgian	269	179
	Galician	68	84
	German	300	202
	Netherlands	108	102
France	Champagne	235	162
	France	332	177
	Lyons	336	167
	Toulouse	290	164
Spain	Arragon	160	205
	Castile	203	320
	Mexican	9	4
England	English	161	120
	Irish	78	61
United States	Maryland	80	67
	Missouri	83	41
		3749	2427

THE NUMBER OF CATHOLICS IN THE WORLD.

The following tables, given by the *Semaine Catholique*, of Toulouse, show that though the number of idolators and infidels is greater altogether than that of the general population,

Catholics have a majority over every other distinct class of religionists :—

Catholics	208,000,000
Greek and Russian sects	70,000,000
Protestant sects	66,000,000
Jews	4,000,000
Mohamedans	100,000,000
Brahmins	68,000,006
Buddhists	180,000,000
Followers of Confucius, Sincto, Idolators, Infidel, etc.	152,000,000

Catholics are thus classed in different hemispheres :—

In Europe	147,090,000
In Asia and Oceanica	9,000,000
In Africa	4,000,000
In America	46,000,000

In France, according to the official returns for 1866, the population is thus classed :—

Catholics	37,107,212
Calvinists	515,759
Lutherans	386,759
Other Protestant sects	44,353
Jews	89,047
Neither Christians nor Jews	14,000
Not Classed	22,786

Though these are the statistical results, arrived at by the calculations of many statisticians, and are generally accepted as the numerical proportions, of the religionists of the human race, all over the globe, I am quite persuaded they greatly underrate the number of Catholics. Many authentic returns, from the most reliable authorities, state, that the number of Catholics, is no less than 250 millions, exclusive of members of the Greek and Oriental Churches ; and if they were added, it

would raise the number to 325 millions. The entire number of those who profess Christianity is 425 millions. Of the entire Celtic race, the only people not Catholics, are the Welsh and Scotch. I make these statements on the authority of the census of different states—the reports of British consuls—the lists in the University of France—and on the "Statesman's Handbook."

SECOND SESSION.

At the subsequent public session of the General Council, held on the 6th January, 1870, solemn Mass was celebrated in presence of the Pope. After the post-communion, the prelates, two and two, paid "the homage" to the Pope. The Holy Father imparted his benediction, after which, the bull of convocation was read. The assembled prelates having been interrogated, unanimously assented that the Council should be opened, which the Pope then proclaimed opened. His Holiness delivered a short homily, expressive of his gratification at inaugurating the Council on the appointed day, his pleasure at seeing so large a number of the hierarchy of the world assembled at Rome, that they had come to teach all the voice of God, and with him, under the auspices of the Holy Ghost, to condemn the baneful errors of human science, and to adopt the most efficient remedies, and his confidence that God would sustain his holy Church against all her assailants, who arrayed themselves under the deceitful mask of liberty. He then invoked the aid of the Holy

Spirit, the intercession of the Blessed Virgin, Mother of God, the apostles, the saints, and the holy angels. The *Te Deum* was then chanted. Immediately after Mass, every prelate presented to the Pope a written profession of his faith, according to the formula laid down by Pope Pius IV. The Holy Father made a profession of faith, in his own name. Monsignor Valinziano, the bishop of Fabriano, read aloud the profession of faith, in the name of all the fathers, after which, each one took the oath in his own name, and in his own language, on the holy Gospels.

Mode of Proceeding.

The Apostolic letters of the Holy Father, commencing "Multiplices inter," and bearing date from November the 27th, 1869, decreed "the general order to be observed in the celebration of the Sacred Œcumenical Vatican Council." The seventh paragraph treats of the "General Congregations of the Fathers," and the eighth paragraph of the "Public Sessions." These two paragraphs are literally translated; but first we are anxious to explain in a few words the whole order of procedure. It is well known that from the year 1867 His Holiness nominated a Congregation of Cardinals to direct the preparatory labours of the Council. It was composed of their Eminences Cardinal Patrizi, president; Cardinals Reisach, Barnabo,

Panebianco, Bizzari, Bilio, Caterini, and Capalti. Moreover he selected six special commissions, or committees, as we would call them, each presided over by one of the six cardinals just mentioned, which committees were to be severally employed—the first for the ceremonial of the Council; the second for politico-ecclesiastical affairs; the third for Eastern churches and missions; the fourth for regular orders; the fifth for dogmatic theology; and the sixth for ecclesiastical discipline. From every part of the world persons the most esteemed for learning and virtue were gathered together for the work of these commissions, and have been labouring during the entire of 1868 and 1869 preparing the matter to be discussed in the Council, and sketching out the decrees and conclusions to be adopted. This labour of two years, carried out with such diligence by men of such renown, has resulted in what the Holy Father calls *schemata decretorum et canonum, i.e.*, programmes or outlines of the decrees and canons. Pius IX. read those decrees, but he did not signify any approval of them. Just as they have issued from the preparatory commissions he wishes to submit them *integra integre* to the judgment of the Fathers of the Council. For this end he has had them printed, and by degrees copies of them will be furnished to the assembled Fathers, in order that they may diligently examine them, and be prepared to give their opinion, "diligenti consideratione in omnem

partem expendant, et quid sibi sententiæ esse debeant accurate pervideant."

The present assembled Council proceeds in three ways—in "General Congregations," in "Deputations," and in "Public Sessions." First, as to the "General Congregations." The Fathers of the Council are assembled under the presidency of five cardinals named by the Pope. These are, Cardinal Reisach, German; Cardinal de Luca, Neapolitan; Cardinal Bilio, Piedmontese; Cardinal Bizzari, Pontifical States; and Cardinal Capalti, Roman. They are to see that the discussions begin with matters relative to faith. It is proposed, for instance, to discuss a "schema" or decree prepared by the Dogmatic Theology Commission. Would you wish to know who prepared this "schema?" Here are their names. Under the presidency of Cardinal Bilio the following have been studying for two years:—Joseph Cardoni, Theologian of the Apostolic Datary; Marianus Spada, Professor of Dogmatic Theology in the Roman University; Hyacinth de Ferrari, Consultor of the Congregation for Regular Bishops; John Perrone, whom Vincent Gioberti, in his "Primacy," saluted as the ablest of theologians, although a Jesuit; and then John Schwetz, Professor of Theology in the University of Vienna; Bonfiglio Murra, Rector of the Roman University; Maria Andragna, Definer-General of the Minor Conventuals; James Jacquenet, parish priest in the diocese of Rheims; Charles Gay, Vicar-

General of Poitiers; Thomas Martinelli, Professor of Sacred Scripture in the Roman University; Joseph Pecci, Professor of Philosophy in the same university; John-Baptist Franzelin, Professor of Theology in the Roman College; Clement Schraeder, Professor of Theology in the University of Vienna; Camillus Santori, Professor of Theology in the Roman Seminary; Placidus Petacci, Professor of Philosophy in the same; Francis Hettinger, Professor of Dogmatic Theology in the University of Witzburg; John Alzog, Professor of Church History in the University of Friburg in Brisgan; James Corcoran, Vicar-General of Charleston; and Stephen Moreno Labrador, Professor of Theology and Philosophy in the Seminary of Cadiz. We have thus given in detail the names composing one of those preparatory commissions for drawing up the "schemata" for the Council, in order that our readers may understand what an array of talent laboured at them for such a length of time, and what weight must be attached to those outlines of decrees. Now, let us suppose that the decree thus prepared is not agreeable to one or more bishops. He prepares to contest it in the "General Congregations." What must he do? At least one clear day before the Congregation, he must declare his intention to the presiding Cardinals, who will give him permission to state his case, a permission which will be freely granted to all opponents, each one being permitted to speak before or after, according to

rank. If, after their speeches, others of the Fathers should wish to reply immediately, they can do so, provided they first ask permission of the Cardinals presiding, which will be granted, the order of speaking being regulated by the rank and dignity of the speakers. In case that the prepared "schema" should encounter no opposition, or only an opposition of little moment, then without delay they will proceed to draw up the decree in regular form, having first solved the difficulties that may be urged, and the votes of the Fathers will be taken. But in case that the prepared "schema" met with such opposition as proved that an agreement was impossible, then recourse must be had to the "Deputations," which we may describe as follows :—The Holy Father wished that the first thing the Council should do should be to elect four special distinct "Deputations" of Fathers to take charge respectively—the first of matters of Faith; the second of matters of Ecclesiastical Discipline; the third of matters relating to Regular Orders; and the fourth of matters relating to the Rites of the Eastern Church. Each of these "Deputations" is composed of twenty-four members, chosen from amongst the Fathers of the Council by secret voting. A cardinal named by the Pope is appointed to preside over each of these "Deputations." This cardinal selects one or more theologians or canonists attached to the Council to assist him, and names a secretary.

Let us suppose, then, that the "schema," or

outline of a decree, which could not be approved of in the first "General Congregation," is sent to the "Deputation" in charge of decrees appertaining to faith. Here the difficulties and objections raised are examined and discussed anew; then a conclusion is come to, a report drawn up, printed, and distributed among the Fathers of the Council. They, in a second "General Congregation," after having examined and discussed the report, give their votes *viva voce;* because, in an Œcumenical Council, not only are the votes counted but weighed; as it does not suffice to know if the assembled prelates approve or disapprove, but it is also expedient to know who are favourable and who otherwise. The decrees and canons being thus prepared and approved of, the "Public Sessions" presided over by the Holy Father himself, take place. By order of Pius IX., the canons are read from a pulpit in a loud, clear voice; first those relating to faith, then those regarding discipline. Every canon or decree commences with the usual formula, "Pius, Bishop, servant of the servants of God, with the approbation of the Council, in perpetual remembrance." The decrees being read, the Fathers are interrogated if the decrees or canons thus read please or otherwise, and immediately the scrutineers proceed to collect the votes and record them carefully. The vote cannot be given except in these words: "Placet," if in the affirmative; "Non-placet," if in the negative. Whosoever is not present at the session, no matter from

what cause, cannot vote by proxy or in writing. The votes thus collected and sorted, by order of the Pope, are proclaimed in these words :— "The decrees thus read are pleasing to all the Fathers, without any dissenting voice (or if any dissented,) except so many, &c. ; and we, with the approbation of the Sacred Council, decree, establish, and sanction them, as they have been read." Then a minute of the session is made, and by order of the Pope the day of the next session is proclaimed. These remarks premised, it will be easy for our readers to follow up the history of the present Œcumenical Council. The first "Public Session" was held on the 8th of December. On the 10th the first "General Congregation" was held, and in that congregation the Fathers elected the Judges of Excuses and Judges of Complaints and Controversies ; five Fathers of the Council in each tribunal. These were selected by ballot ; they can decide nothing, but must report their proceedings to the General Congregations. On the 14th of December the second "General Congregation" was held, and the Fathers elected four "Deputations" of twenty-four each, to preside over the matters above alluded to. When these lists are passed and approved of, there will be no difficulty about publishing them. In the subsequent "General Congregations," the first "schema" or decree relative to faith will be examined and discussed, and will be promulgated in the second "Public Session," which is fixed for the Feast of the Epiphany. We give our

readers an analysis of the Apostolic letter of the 27th November, prescribing the order to be followed during the whole period of the Council. This document consists of ten sections. The first lays down general precepts on the manner of life which it becomes the fathers to observe during the whole duration of the Council, and the virtues which they should specially practise. The second relates to the mode in which propositions are to be presented to the Council. The regulations prescribed on this point, while reserving the rights of the Holy See, concede to every member of the Council the faculty of offering propositions at his own discretion, subject to certain formalities, designed to secure method and order in the deliberations of the Council. The principal formality required is that the proposition be first submitted to a commission of fathers named by the Pope. The third dwells upon the obligations of secrecy imposed upon the fathers of the Council, its officers, theologians, canonists, and all other persons admitted by whatever title to be present at the sessions. The fourth regulates the order of precedence, and the place to be assigned to each according to his dignity. The fifth directs the establishment of a tribunal composed of five members, chosen by secret vote in the Council, to report upon the excuses of those prelates who have been unable to attend, or who have expressed the desire to absent themselves, and the formation of a second tribunal, composed after the same manner, to

decide all questions of precedence. The sixth names all the officers of the Council, and the duty assigned to each. The seventh regulates the proceedings of general congregations of the Council. The eighth refers to the public sessions, and the mode in which they are to be conducted. The ninth contains a prohibition to the fathers to retire from the Council before its conclusion shall have been authoritatively pronounced. The tenth dispenses from the obligation of residence all ecclesiastics, of whatever grade, who have been summoned to take part in the labours of the Council.

The Pope.

THE General Council of the Vatican, was convoked in the 23rd year, and opened in the 24th year, of the Pontificate, of the Sovereign Pontiff, Pius IX. Our present Most Holy Father, Pope Pius IX., who was originally called John Mastai Ferretti, is the son of Count Ferretti, and was born on the 13th May, 1792, at Sinigaglia, near Ancona. Pope Pius IX. received minor orders on 5th January, 1817—Sub-deacon's order 20th December, 1818 — Deacon's, 6th March, 1819—and was ordained priest on Holy Saturday the same year, at the hands of Monsignor Caprana. He celebrated his first Mass, on the 10th April, 1819. In early life he served in the Guard of Nobles, and when a young priest was engaged on a special mission to Chili, and subsequently was Archbishop of Spoleto and of Imola. His Holiness thrice summoned the Bishops of the world to Rome—he canonized many saints—defined the dogma of the Immaculate Conception—celebrated the eighteenth centenary of the martyrdom of the Princes of the Apostles—convoked the General Council of the Vatican, being the nineteenth General Council of the Church—defined the dogma of the Papal Infallibility—increased to a large amount, the numbers of the Episcopacy all over the

world, and advanced the domain of the Gospel to regions into which its light had previously never penetrated. Pope Pius IX. is a Pontiff of ardent zeal, fervent piety, heroic fortitude and great erudition—in private life His Holiness is characterized, by "a constant and perennial softness of manner, easiness of approach, and suavity of disposition." The Pontificate of our Holy Father Pope Pius IX., will be a memorable one indeed—for the consummate wisdom and prudence displayed, in all the ecclesiastical, political, and diplomatic relations of the Holy See, with the great powers of the world—for the formidable bulwark he erected, in opposition to the assaults of error, and revolution—for his support of the true liberties of the great human family, under every government—for the heroic defence of the States of the Church, and the temporal power—for the diffusion of knowledge, and education, and the patronage of science, and the fine arts—for the definition of the dogma of the Immaculate Conception—for the convocation of the General Council of the Vatican, and the definition of the dogma of the Papal Infallibility—for the number of saints canonized—for the triumphant progress of religion over the world, more especially over the vast regions of America—for the concentration of the sympathies of all Christendom, and the vast concourse of the faithful, and the number of priests, and prelates, who have converged on Rome, for the august celebration of the centenary, and to attend the Council. The lengthened

Pontificate of Pope Pius IX., even already one of the longest since the days of Peter, will assuredly occupy the brightest page in ecclesiastical history—whilst for the sanctity of his life, the munificence with which his finances were devoted to the succour of suffering nations—the tender solicitude with which he visited the prisoner, alleviated the pangs of the suffering, and smoothed the pillow of the dying, Charity will present His Holiness the palm, as her most distinguished patron—and Religion a glorious crown for the noble fortitude with which he sustained those accumulated sufferings, and wrongs, which have verified the prophecy, that designated him, as "Crux de Cruce."

The Cardinal Secretary of State, at the time of the Council, was Cardinal Antonelli. His Eminence was born on the 2nd April, 1806, at Sonino: and during the Pontificate of Gregory XVI. had been delegate at Orvieto, and at Viterbo. He was created Cardinal by Pope Pius IX. on the 14th of June, 1847. He is the Pope's Prime Minister, and to him the Holy Father commits the administration of the Government, and all the relations of the Papal States with foreign powers.

The Cardinal Prefect of the Congregation of the Propaganda, at the time, was Allessandro Cardinal Barnabo. His Eminence was born at Foligno, in the year 1800. He transacts all the ecclesiastical business of these countries. His Eminence possesses great experience and zeal—

great prudence and piety—and is honoured with the unlimited confidence of the Holy Father—is easy of access, bland of address, and courteous to all who require to treat with him. The Vicar-General of Rome, at the time, was Cardinal Patrizi.

A Selva,

OR AN ACCUMULATION OF INTERESTING FACTS REGARDING THE POPES.

These facts, are taken from the history of the Popes, who reigned anterior, to the commencement of the eighteenth century.

ST. PETER.

St. Peter, governed the Church, as Vicar of Christ, for thirty-six years,—at Jerusalem for five years—at Antioch for seven years—at Rome for twenty-four years, five months, and ten days,—that is until the seventieth year of the Christian era. St. Peter instituted Advent, and Lent. After the consecration at his first Mass, he introduced the "Pater noster," or Lord's prayer.

POPES SAINTS.

The first thirty-three Popes, won the palm of martyrdom, during the ten first persecutions of the Church. Subsequently, four, were put to death, in defence of the faith, by the fury of heretics. Those four were, Pope Felix II., John I., Silverius, and Martin I., numbering in all, thirty-seven Popes, who are venerated by the Church as martyrs. Forty Popes, are venerated, as Saints Confessors Pontiffs: thus

making the number of sovereign Pontiff Saints, seventy-seven.

POPES ELECTED FROM RELIGIOUS ORDERS.

Some of the earlier sovereign Pontiffs, were chosen from the Monasteries in the eastern Church; Pope Telesphorus, Hyginus, and Dionysius, were amongst those. The order of the Benedictines, including the Cistersians, and Celestines, gave thirty Popes to the Church. The Carthusians, gave two Popes. The Augustinians, gave very many. Two Popes from the order of the Carmelites, were elevated to the throne of Peter. Four were chosen from the Dominicans. The several orders of St. Francis, had very many members of their fraternity, honored by their elevation, to the see of Peter. If we count all the Popes, who had been members of religious orders, they will probably amount to seventy.

POPES OF DIFFERENT NATIONS.

From Syria there were seven Popes. Greeks fourteen. Italians about 192. Africans three. Sardinians two. Dalmatians two. Thrace gave one. Spaniards four. French fourteen. Burgundians two. Germans six. Saxons two. Bavarians three or four. English one, Adrian IV. Belgians one. There were other Popes, whose countries, are not well ascertained.

POPES OF NOBLE BIRTH.

Many of the Popes, were members of Imperial, Royal, and noble families. Pope Cajus was the nephew of the Emperor Dioclesian. Pope Victor III. was the eldest son, and heir,

of Prince Beneventanus. He was married in early life, but left his wife a chaste virgin, and fled to the desert to wed religion, and become a spouse of Christ, and preserve for himself the pearl of chastity, and thus followed the example of the heroic St. Alexius.

POPES OF HUMBLE BIRTH.

St. Peter, was a Fisherman. Pope Adrian IV. the Englishman, was the son of a poor woman, who supported herself, by the alms she received, at the door of her parochial church. Pope Urban IV. was the son of a very poor Frenchman. It was this Pope, who instituted the feast of Corpus Christi. Celestine V. was also born of parents in very humble circumstances. Benedict II. an Italian Dominican, was born of a very poor woman. On his elevation his mother dressed out in costly silks, went to visit him—he ignored her—she returned in her usual humble attire, and her son the Pope, received her most affectionately. Nicholas V. was the son of a woman, who dealt in the produce, of a small farm. Adrian VI. was the son of a ship-carpenter. Pope Xistus V., a Franciscan, was the son of a farm labourer. Pope Pius V. was the son of a shepherd, "sustulit eum de gregibus ovium."

POPES ELECTED AT AN EARLY AGE.

Alexander I. was elevated to the dignity of Pope, whilst yet quite a youth—but he was mature in learning, and sanctity—he died in the eleventh year of his pontificate. Pope John II. was merely twenty years of age when elected

Pope, he occupied the chair of Peter, four years, and ten months. Innocent III. was only thirty years of age, when created Peter's successor; his reign occupied a period, of less than one year. Gregory II. was only thirty-five years of age when elected Pope—he died in the eighth year of his pontificate. Boniface IX. was about thirty or thirty-four when elected, and he died at the age of forty-five. Leo X. was about thirty when appointed Pope. No Pope has as yet reigned, as long as St. Peter, and it is said of each Pope "thou shalt not see the days of Peter."

"Sint licet assumpti Juvenes ad Pontificatum,
Petri annos potuit nemo videre tamen."

Our present Holy Father Pope Pius IX. is in the twenty-fifth year of his Pontificate, and still vigorous; may God grant he will prove the inaccuracy of this prediction.

POPES WHO REIGNED ONLY FOR A FEW DAYS.

Pope Sisinius occupied Peter's chair, only for twenty days. Pope Stephanus II. only for three days. Pope Valentinus for thirty days. Boniface the sixth, for fifteen days. Theodorus the second, for twenty days: and Damasus the second, for the same number of days. Celestine the fourth, for seventeen days. Gregory II., if we can count him amongst the Sovereign Pontiffs, expired a few hours after his election. Pius III. was Pope for twenty days, and Marcellus the second, for twenty days. Urban the seventh for twelve days, and Leo XI., for twenty-five days. The Popes who died within

the first year of their Pontificate, were too numerous to record individually, I shall make mention merely of Xistus the second, Marcus, Subinianus, Boniface the third, and Leo the second.

THE POPES WHO DIED IN THE YEAR OR MONTH OF THEIR PONTIFICATE, CORRESPONDING WITH THE NUMBER ATTACHED TO THEIR NAMES.

The Popes who so died are singularly numerous. Pope Anterus, the first, and only one of his name, suffered martyrdom in the first year of his Pontificate. Pope Felix II. suffered martyrdom in the second year of his legitimate succession. Pope Zozimus, the only Pope of his name, survived only one year in the Pontificate. Anastasius the second, died in the second year of his Pontificate. Felix the fourth, lived as Pope, a number of years corresponding with the number of Popes of his name, who had governed the Church of Christ. There were thirty-one other Popes, whose names I could if necessary adduce, as corroborative of this singular historical fact. Since the time of St. Peter, only seven Popes reigned more than twenty years, not as I have already premised including our present Holy Father, or other recent Sovereign Pontiffs.

POPES WHO CELEBRATED THE YEAR OF JUBILEE.

The first Sovereign Pontiff who celebrated the periodical Jubilee year, was Pope Boniface the eighth, and that in the year 1300. The concourse of pious pilgrims to Rome, in that year, was immense. He decreed that the

Jubilee year, should be celebrated only once, in every hundred years. Clement the sixth, considering the number who should die in one hundred years, without the possibility of availing themselves of the indulgence of a jubilee, charitably determined, after the usage of the old law, that the Jubilee should be celebrated every fiftieth year, and he so celebrated it himself, in Avignon, in the year 1350. Pope Urban VI. decreed that it should be celebrated every thirty-third year, in memory of the thirty-three years of the life of our Blessed Lord, from whose merits, all indulgences emanate, and accordingly this Pope, granted the indulgence of the Jubilee, in the year 1383. Pope Paul II. decreed that the Jubilee should be celebrated every twenty-fifth year, commencing from the year 1475. He died before that year, but in accordance with his decree, it was celebrated by his successor, Xistus IV., and has since that period, continued to be so celebrated, every twenty-five years. Indulgences of Jubilee are occasionally granted, on other extraordinary emergencies, or at seasons of particular exultation, as on the accession of a new Pope, or when the aid of Heaven is especially solicited : as when Clement the tenth implored its assistance against the Turks who invaded Poland in the year 1672. During the residence of the Popes in Avignon, seven Sovereign Pontiffs governed the church of Christ. Pope Clement V. was the Pontiff who first removed his residence from Rome to Avignon. At several

periods in the history of the Church, lengthened intervals intervened, between the death of one Pope, and the accession of his successor—the longest interregnum, was of three years' duration, which occurred after the death of Pope Clement IV., in the year 1270.

POPES ELECTED WHO HAD NOT BEEN CARDINALS.

Pope Stephen IV., in the year 769, decreed that one, only from the cardinal priests, or cardinal deacons, should be promoted to the Sovereign Pontificate. Notwithstanding this decree, some were elected as Popes, who had not been previously cardinals. Amongst those were Nicholas II., in 1058, Callistus II., in 1119, Urban IV., in the year 1261, Celestine V., in 1294, Gallus in the year 1362, Urban VI., in 1378, and several others. Differences sometimes occur, from the different modes adopted of computing the precise number of Popes who succeeded St. Peter. The name most frequently adopted by the Popes was that of John, of whom there were twenty-three. There were thirteen Innocents, and Benedicts—eleven Clements, and Leos,—and fifteen Gregories, not including our late most Holy Father, as he was later, than the period, within which those facts are comprised. The first Pope who changed his name on election was Sergius II. In two instances, brothers succeeded each other as Popes. The first was in the instance of Stephen the third, and Paul I. The other was in the case of Benedict VIII., and Pope John XX. Pope Lusabius had been a physician.

THE POPES WHO CROWNED KINGS AND EMPERORS.

Very many Popes crowned Kings and Emperors. One of the first was Leo III., who on Christmas Day, in the year 800, at Rome, with great ceremony, crowned Charlemagne. Stephen V. crowned Louis the Pious, Charlemagne's son, at Rheims, on the Kalends of November, in the year 816. Pope Paschal I. crowned Lotharius, the son of Louis, on Easter Sunday, 823.

Linus, the first Pope after St. Peter, is supposed to have been the institutor of the pallium —in the ancient paintings of the Popes in the Vatican, Pope Linus is represented wearing the pallium. His name is derived from the Greek word "linon," called in Flemish "leyn," which signifies a net, or the line to which a fisherman attaches his hook, being a mystic signification of the Pontiffs being "fishers of men." In early Christian times Priests were called not Sacerdotes, but Presbyteri, that is elders, as they were chosen from those only, who had attained a prescribed age, and also to distinguish them from the ministers of the Jews, who were called Sacerdotes : and from those of the Gentiles, who sometimes applied the word Sacerdotes even to females, as will be found exemplified in the sixth book of the Æneid of Virgil, in alluding to the Sibylla Cumana, "Longœva sacerdos." Pope Cletus, the third Pope, was the first to adopt the salutation ever since preserved by Sovereign Pontiffs "Salutem et Apos-

tolicam benedictionem." Priests salute the congregation in the words, "Dominus vobiscum," after the example of the Angel Gabriel to the Blessed Virgin—and of the Angel to Gideon, "Dominus tecum"—Bishops say "Pax vobis," after the example of Christ's salutation to his Apostles. Places of worship were originally called Temples, but at the time of Pope Cletus, they were called by the names of "Ecclesiæ," that is, places for the congregation to assemble. The Prothonotaries Apostolic, were originally instituted by Pope Clement, who divided the city into seven districts, and appointed a notary to keep the records of each, and especially to commit to writing the acts of the Martyrs. The name Clement is derived from the Pope's meekness. It is believed he was the author of the Canon of the Mass. Pope Anacletus, who succeeded Peter in the year 103, prescribed that three bishops, and not less, should assist at a Bishop's consecration. His name was derived from "Anakletos," a Greek word, from which we have the word Paraclete and Advocate. This Pope was an Athenian. Pope Evaristus first gave those titles to Priests and Deacons, from which Cardinal Priests and Deacons at present derive their titles—a title meant a memorial. His name is derived from "Euaristos," "euge," and "aristos," good, excellent—and his name should be pronounced E*u*aristus, not E*v*aristus; and so the word should be "e*u*angilium" good tidings, and not e*v*angilium. He forbad that

marriages should be celebrated privately. Alexander the first, who was the seventh Pope, prescribed that the epistle, and gospel, should be read in the Mass. He prohibited Priests from celebrating more than one mass each day, excepting Christmas day, and this law was rigidly enforced till the year 615, when it was mitigated by Pope Deusdedit. He prescribed the mixture of water with wine at mass, to signify the water and wine which issued from the side of Christ: and also the union of Christ with his Church. Alexander is derived from the Greek word, which in Latin means "auxiliator," and from which we have the word Auxiliary. Pope Telesphorus ordained, that Lent should commence on Septuagesima Sunday, and allowed three masses, to be celebrated by each priest, on Christmas day: he was Pope for twelve years, commencing in the year 142. Pope Anicetus introduced the clerical tonsure. Pope Soter ordered that no priest should say mass, without another priest assisting, to provide for any possible accident occurring to the celebrant—and prescribed that all the faithful should receive holy communion on Holy Thursday, "in cœna Domini." Pope Felix I. prescribed, that mass should be celebrated over the sepulchres of the martyrs, and where there were no sepulchres, that relics should be placed beneath the altar, which to the present day is strictly observed. Pope Eutichianus, anno 275, introduced the offertory into the mass. The rites of burial, with lights and chanting psalms,

were first introduced by the Priest Marcellus, at the burial of the Martyr Pope Marcellinus in the year 304. Marcellus succeeded him as Pope. Pope Eusabius prohibited, that the sacrament of confirmation should be administered, by any other than Bishops. During his Pontificate, St. Helena discovered the cross of our Lord. He also forbad that silk, or coloured fabrics should be used for corporals—which he required should be made of uncoloured linen only—anno 309. Pope Melchiades prohibited that an obligation should be imposed on any one of fasting on Sunday. Pope John XXII., who was elected in the year 1316, established the pious usage of ringing the Angelus bell, morning, noon, and evening, to invite the faithful to recite the Angelical Salutation, in honour of the incarnation of our Lord. Pope Clement X. attached many indulgences to the practice of this devotion. Pope Zachary was created Pope in the year 741, and he prescribed, that no other names of Angels, should be introduced into the public liturgy, than those of Michael, Gabriel, and Raphael. Alexander I., who became Pope in the year 121, and was the seventh in succession, decreed that holy water should be kept constantly in churches, and in the chambers of the faithful. The first specimen of the art of printing, was presented by the inventor, Laurence Costero, a Hollander, to Pope Xistus IV. in the year 1472. The solemn blessing of baptismal fonts, on Holy Saturday, and on the eve of Pentecost, was

decreed by Pope Victor I. in the year 194—he was the last Pope of the second century. Pope Silvester was the first Pope who wore the Pontifical crown. It was surmounted by a second crown, by Pope Boniface VIII. ; the third crown, which completes and constitutes the present Papal tiara, was added by Pope Urban V., who ascended Peter's throne in the year 1352. Pope Urban V. was one of the first Popes who blessed Agnus Dei. It was Urban V. who first introduced the ceremony of blessing the Golden Rose at mid-lent, or Lætare Sunday, and the first royal lady upon whom he bestowed it, was Johanna, the Queen of Sicily. Leo II. decreed that after the "Agnus Dei" at mass, the kiss of peace should be given even to the people. This Pope reigned only ten months and seven days, after his elevation in the year 683. Pope Pius V. ordained that the gospel of St. John should be recited by all priests after mass, as being a compendium of the principal mysteries—previously its recital had not been of obligation : he reigned for six years from the year 1566. Pope Zephyrinus prescribed that chalices should be made of metals, gold or silver—this was about the year 205. Pope John XIII. first introduced the use of large bells for churches, in the year 968—small bells were used at mass some centuries before this date. Pope Zozimus gave permission to Parish Priests to bless the paschal candle, which previously was reserved to the clergy of the great Basilicas, and this was in

the year 417. Pope Sixtus V. completed the dome of St. Peter's, and erected the Egyptian obelisk in the piazza. Gregory I., the 66th Pope, introduced the ceremony of ashes being put on the heads of the faithful on Ash Wednesday, about the year 595. Linus, St. Peter's immediate successor, prohibited females entering the church without their heads being veiled. Pope Vitalianus, about the year 659, first introduced organs as accompaniments to the choral chaunt. He possessed musical talents of the highest order. During the Pontificate of Pope Julius I., commencing in the year 336, the Emperor Constantine the Great died, in the 31st year of his empire, and the 66th of his age, and during his Pontificate, in the year 340, St. Athanasius came to Rome, to confound his false accusers—the form of the Athanasian creed was at that time drawn up. Pope Liberius censured those, who exact payment of debts during the penitential time of Lent, according to the text of Isaias 58, "Ecce in diebus jejunii vestri, debitores, vestros expetitis"—and he prohibited the solemnization of marriages, during that time, from which it was called "tempus clausum," anno 352. Pope Damasus is said to have written the lives of the Popes: though some attribute the work to another Bishop of the same name. In early Christian times, Priests recited the entire psaltery before celebrating mass, each morning. Pope Leo I. introduced the incensations at the offertory, the "Orate Fratres," and "Ite Missa

est," and "Benedicamus Domino," into the Mass. Boniface II., who became Pope in the year 530, is the first of the Roman Pontiffs, of whom no mention is made in the Breviary, or Roman Martyrology—he reigned two years and two days. Pope Hormisda was elevated to the papacy in the year 524. He is venerated as a Saint. His name is derived from the Greek word "Ormizo," which signifies "I moor the ship to port." He was married and a widower, before he entered holy orders, and had a son called Silverius, who after his death succeeded him as Pope, in the year 537. This son Pope Silverius, originally resided near a wood in Italy, and took his name from the word, Silva. After having ruled the church for three years, he suffered martyrdom for the faith, without the effusion of blood. Father and Son were Popes, Father and Son are Saints. The three rogation days, and the obligation of reciting the Litanies on them, were instituted by Pope Hilary about the year 462. Before the time of Pope Simplicius, anno 467, ordinations were held only on the Saturday of Quatuor-tense before Christmas; his second successor Pope Gelasius extended the time to the other three Quatuor-tense. Ten of the prefaces of the mass were prescribed by Pope Gelasius. Pope Urban II. added those of the Blessed Virgin. Symmacus, who was the first Pope of the sixth century, prescribed that the "Gloria in excelsis" should be sung at the masses of Sundays and festivals only. Pope John I. was the first Pope who

crowned an emperor. Pope Virgilius was the first who instituted chapters for the recitation of the canonical hours—he became Pope in 540, and reigned a very long time. Pope John III. established a law which punished usurpers of ecclesiastical property, by obliging them to restore it fourfold, after the example of David, who told Nathan that the lamb should be returned fourfold; and of Zaccheus to Christ, who said, if I have injured any one, I return it fourfold. Palagius II., who was the sixty-fifth Pope, obliged, under sin, all clerics in holy orders to recite daily, the seven canonical hours, and his successor Gregory the great first compiled the ecclesiastical office book, or breviary; he was the last Pope of the sixth century. It was Gregory the great who introduced the "Kyrie" and "Christe eleison" into the mass. During the Pontificate of Pope Anastasius, anno 398, bells were invented by Paulin Bishop of Campanie, from which a bell was called "campana." The first Council of Constantinople was convened by Pope Damasus in the year 381, against the Macedonians. Celestine convened the council of Ephesus in 431. Calcedon was convened in 451, by Pope Leo the Great. The second of Constantinople by Vigilius in 553. The third of Constantinople in 681, against the Monothalists. The second of Nice in 787 against the Iconoclasts, by Pope Adrian I. The fourth of Constantinople by Adrian II. in 869. The fifth of Lateran continued from the year 1512 till 1517,

under Pope Julius II. and Leo X. During the Pontificate of Pope Symmacus, anno 498, St. Cæsarius, the Bishop of Arles, received the pallium, and he was the first Bishop of the western church, who was honored with this mark of dignity, anno 511—and in the year 508, St. Clotilde, Queen of France, laid the foundation of the churches of the Holy Apostles, and of St. Genevieve in Paris. In the reign of Pope Felix IV., in the year 528, St. Benedict laid the foundation of the celebrated abbey of Monte Casino, in the Kingdom of Naples—it was recently suppressed by the Italian government—some of the Benedictine Fathers are still allowed to reside in the monastery. I resided for two months in the abbey in 1845—there were then there thirty Professed Fathers, twenty-five novices, and sixty ecclesiastical students. In former days the monks of Casino numbered so many as 500, and they possessed an annual revenue of £40,000 a year. Vigilius became Pope in 540—some years after, Totilla, King of the Goths, took Rome, and pillaged it. In the Pontificate of Boniface III., the Emperor Phocas, in the year 606, conferred grants of land on the Popes, upon which was laid the foundation of their temporal power : and King Pepin completed their sovereignty, in the year 753, by conferring on them twenty-two cities taken from the Lombards, during the Pontificate of Stephen III., who was the 95th Pope. Jerusalem was taken by the Persians in the year 613, whilst Boniface IV. was Pope. The

third Council of Constantinople was convened by Pope Agatho in the year 680. The tribute of Peter's pence was established in Britain by King Ina in the year 740, whilst Gregory III. was Pope. Paul I. sent the first clock which was seen in France, as a present to King Pepin in the year 760. The usage of kissing the Pope's foot was introduced during the Pontificate of Adrian I. in the year 772, and is still observed. Benedict III., 855, was the first Pope who assumed the title of "Vicar of St. Peter:" this title was adopted by several of his successors, but since the thirteenth century, the Popes bear the title of "Vicar of Christ." In the year 862, during the Pontificate of Nicholas I., the Greek church separated itself from the Latin church. Baronius attributes the ceremony of blessing bells as having originated with Pope John XIII., 965, but Dom Martenne ascribes it to a much earlier period. The Pontificate of Pope Donus II. or Donus junior, as the second Pope of the same name was in ancient times usually styled, is involved in great obscurity, attributable, it is said, to the extreme modesty of the Pope, who endeavoured to conceal from men all his good works—his reign was less than a year in duration, anno 972. The first well-recorded solemn and formal canonization, was that of St. Ulrick, Bishop of Augsburg, solemnized by Pope John XV. in 993—during his reign, the Russians were converted to Christianity. John XVIII.—1003, after little more than five years' Pontificate, abdicated,

and entered the monastery of St. Paul at Rome. The Norwegians were converted to Christianity in 1016, whilst Benedict VIII. was Pope. In the year 596 St. Augustin and his companions were sent as missionaries to preach the gospel in England by Pope Gregory the Great. Mahomet widely extended his conquest, and disseminated his doctrines in 612. St. Boniface IV. was then Pope. The year after Jerusalem was taken by the Persians. In the year 312 the Emperor Constantine was converted to Christianity, during the Pontificate of St. Milchiades. The celebrated prophecies of St. Malachy, who was Lord Primate and Archbishop of Armagh, regarding the Popes, commence with Celestine II., who was the 172nd Pope, and reigned for five months in the year 1143. St. Malachy was a cotemporary of St. Bernard's. Pope Alexander the III. canonized St. Bernard. Lucius II. was born at Lucca, was Bishop of Ostia, from which he was elected Pope ; civil war drove him from Rome to Verona, where he died, and over his tomb this epitaph was inscribed :—

> "Luci Luca dedit lucem tibi, Pontificatum
> Ostia, Papatum Roma, Verona mori.
> Imo Verona dedit tibi lucis gaudia, Roma
> Exilium, curas Ostia, Luca mori."

Pope Urban III. was a Milanese. During his Pontificate Saladin took Jerusalem, eighty-eight years after it was delivered by the Christian army under Godfrey, during the reign of Urban II. Saladin also treated the Holy Cross

with ignominy, which circumstance so afflicted the pious Pope that he died soon after of a broken heart, in the second year of his Pontificate. Celestine III. crowned the Emperor Henry VI., son of Frederick Barbarossa, at Rome, in the year 1191. He canonized St. Ubaldus and St. John Gualbertus. Pope Innocent III. instituted the order of the Blessed Trinity, for the redemption of captives, in the year 1202. Honorius III., who was the first Pope of the thirteenth century, confirmed the orders of the Dominicans and Franciscans, which had been approved of by his predecessor, Innocent III. It was during his Pontificate that the custom was introduced of shutting up the Cardinals in conclave till the election of the new Pope was proclaimed. Gregory IX. prescribed that a little bell should tinkle at the Elevation: introduced the "Salve Regina" after vespers, and canonized St. Dominic and St. Francis, St. Elizabeth of Hungary, and St. Anthony of Padua. Innocent III., the last Pope of the twelfth century, was the first who conferred red hats on the Cardinals. Alexander IV. commanded the Hermits of St. Augustin to leave their deserts and dwell in towns, that by their missionary labours and edifying lives they might gain more souls to Christ. Pope Clement IV., when young, had been married, and had two daughters. His wife died, and he then became a monk, in a Carthusian monastery. He was elected Pope, but ever after observed the rigid rule of the Carthusians, as far as was

compatible with his exalted character as Pope. Gregory X., in the year 1274, made a vigorous effort to stimulate the Crusaders to liberate Jerusalem from the Saracens. Pope Gregory XI. died a few hours after he was elected, in the year 1276. Pope John XX. was the author of a medical book to teach the poor how to cure their corporal maladies. It was highly prized, and translated into many languages, and was entitled "Thesaurus Pauperum." Celestine V. was the youngest of eleven brothers. He was created Pope after the chair of Peter had been vacant for two years, three months, and two days. His name originally was Peter de Morono. Pope Boniface VIII. gave the scarlet robes to the Cardinals. Pope Simplicius prohibited clerics to accept of benefices from lay patrons. In olden times the words of consecration were pronounced in a loud voice. Pope Vigilius prescribed that they should be pronounced in an under breathing tone. Pope Boniface V. granted the rights of sanctuary to all persons flying for safety to the Church. The reigns of the two Popes, Adrian I., and his successor, Leo III., occupied a period of forty-five years; and their successor, Stephen V., occupied Peter's chair only seven months. Valentine was only a Deacon when elected to be Pope. He lived after little more than one month. Boniface VI. was Pope only for fifteen days when he died. Leo IX. commanded that the residences of clerics should adjoin the church. The Order of the Carthusian

monks was instituted by St. Bruno in the year 1082, during the Pontificate of Pope Gregory VII. The "milites templi," or knights templars ; and hospitalers to protect pilgrims, were instituted during the Pontificate of Pope Gelasius. In the year 1028, during the reign of John XX., Guido, a monk of Arezzo, in place of the letters which were formerly employed to read music, substituted the present score, lines, bars, notes, and gamut. In the year 1066 William the Conqueror vanquished England, and laid the foundation of the future greatness of Britain. Alexander II. was Pope at that period. In 1086 St. Bruno founded the famous monastery of the Grande Chartreuse, whilst Victor III. was Pope. During the Pontificate of Urban II., in the year 1096, the first expedition of the Crusaders marched for Palestine, under the command of Godfrey de Bouillon, Tancred, Robert de Normandie, Raymond, and Adhemar de Monteil, vicar apostolic. The abbey of Citeaux was founded at this time. St. Bernard became first abbot of Clairveaux, and the knights of St. John of Jerusalem were founded during the reign of Pope Paschal II., anno 1099. The order of Saint Lazare, for the defence of pilgrims to the Holy Land, was instituted under Pope Honorius VI., anno 1130. In the year 1149 the second crusade marched for the east under the command of Louis-le-Jeune and Conrad III., whilst Eugene III. was Pope. St. Bernard died in 1153. Anastasius IV. was then Pope, and about this time the Guelphs

and Ghibelines commenced their factious conflicts in Italy. Pope Alexander III., in the year 1163, laid the foundation stone of Notre Dame in Paris at the invitation of the Bishop Maurice de Sully. It was not completed till 200 years after. The third crusade marched for Palestine in the year 1189, in the reign of Pope Clement III., and was led by Philip Augustus King of France, the Emperor Frederick Barbarossa, and the king of England, Richard Cœur-de-Lion. The fourth crusade proceeded towards Jerusalem, in the year 1202, during the Pontificate of Pope Innocent III., and was commanded by Baudouin, Count of Flanders, Boniface, Marquis of Montferrat, and Henry Dandalo, Doge of Venice. The fourth Council of Lateran was convened by the same Pope in the year 1214. This Pope, Innocent III., was one of the most erudite personages of his age. Some historians attribute to him the composition of the "Stabat Mater," and the "Veni Sancte Spiritus," but inaccurately; for the former was composed by Taio Poné de Todi, and the "Veni Sancte Spiritus" by Herman de Contract, a monk of the abbey of Richnau, in Switzerland. Under Pope Honorius III., the fifth crusade was commanded by Jean de Brienne, King of Jerusalem, and Andrew II., King of Hungary, in the year 1217. Frederick III. commanded the army of the sixth crusade, 1228, Gregory IX. being then Pope. Celestine IV. lived but a few days after his election, and was never crowned as Pope. He died in 1241. His suc-

cessor was Innocent IV., and during his Pontificate the seventh crusade marched under the command of Louis and the French Princes. The Sainte Chapelle, and the Sorbonne, in Paris, were founded during this Pontificate; the former by Robert de Sorbon in 1253, and the latter by St. Louis in 1243. The eighth and last crusade left for Palestine in the year 1270, whilst Clement IV. sat in Peter's chair; the expedition was commanded by St. Louis, Charles d'Anjou, and Prince Edward of England. St. Louis died of the plague before Tunis; and soon after Baudouin II., the last French Emperor of Constantinople, died, during the reign of Gregory X., in the year 1273; and the year after died St. Thomas of Aquin. He was the author of the "Lauda Sion." The second Council of Lyons was held at this time. Pope Nicholas IV., anno 1287, sent missionaries to China. Pope Celestine V. resigned, and became a monk, in the year 1294. Cardinal Frangipani composed the "Dies Iræ," which was not introduced into the Mass till about the year 1695. Clement V. ascended the Papal throne in 1305. He was the first Pope who resided in Avignon, where his successors dwelt for seventy years, resembling the seventy years' captivity. It was he suppressed the Knights Templars. Pope John XII. instituted the Knights of Christ, to fight against the incursions of the Moors. He became Pope in 1316. The Holy See was previously vacant for more than two years. Clement VI. had a wonderful memory. Anything

he ever heard or read he could ever after accurately repeat, and Petrarch attributes this extraordinary faculty to an accidental cut he got on the forehead when young. Urban VI. instituted the feast of the Visitation of the Blessed Virgin on the 2nd of July. Alexander V. possessed a large income when he became Bishop. He distributed all his money amongst the poor, and it was said of him, "se fuisse divitem episcopum, pauperem Cardinalem, mendicum Papam"—he was a rich Bishop, a poor Cardinal, and a mendicant Pope. John XXIII. crowned the Emperor Sigismund at Rome in the year 1412. He was the last Pope of the many named John. "Ultimus ex multis Joannibus iste Joannes." The Council of Constancia was held under this Pope. John, the Duke of Brabant, founded the university at Louvain in the year 1426, during the Pontificate of Pope Martin V. The feast of the Transfiguration of our Lord was instituted in the year 1456, by Callistus III. During the Pontificate of Pope Pius II. the head of St. Andrew was translated from Amalphi to St. Peter's at Rome. The feast of the Immaculate Conception of the Blessed Virgin Mary was instituted by Pope Sixtus IV. Pope Leo X. was a Florentine. Luther wrote his book against indulgences during his Pontificate. The Pope condemned the book, and ordered it to be burned. The fifth Council of Lateran commenced under Julius II., in the year 1512, and terminated in the reign of Leo X., in the year 1517. King Edward I., on his return to

England from Palestine, whither he accompanied the Crusaders, spent the Christmas festivals at Conway Castle, accompanied by his Queen, Eleanor, and a brilliant suite of courtly ladies and youthful knights. Pennant says of this castle, "a more stately never rose." It was built by King Edward after the death of Llewellyn, and his conquest of Wales, to secure his possessions against all future incursions. Queen Eleanor of Castille, was Edward's first wife, and was daughter of Ferdinard III. of Spain. It was she who, when he was wounded by the poisoned weapon of the assassin, employed by the Emir of Joppa, with the devotion of a faithful wife, with her own mouth sucked the poison from the wound. It was this Queen also who, in Carnarvon castle, gave birth to Prince Edward, who was the first Prince of Wales. Since then the eldest sons of the sovereigns of England enjoy the title of Prince of Wales. There have been some exceptions however. The title is always conferred, and is not hereditary. Serious differences occurred between Edward and the Pope, originating in the claim which the king urged to the sovereignty of Scotland, which the Pope ignored. Frequent envoys were dispatched to Rome on the subject, and Queen Eleanor manifested the liveliest interest, and exercised all her influence, to settle the disputes, and effect a reconciliation between the King and the Pope. The title of "Fidei Defensor," was conferred on the sovereigns of England on the 11th October, 1521,

by Pope Leo X., and was subsequently confirmed by Pope Clement VII. In the year 1303 William de Nogaret imprisoned Pope Boniface VIII., at Anagni, for three weeks. The Council of Vienna was held under Clement V., in 1311. Gregory XI. was the last French Pope; he died in 1378. The Council of Constance was held in 1414, under Pope John XXIII. During the Pontificate of Martin V., and in the year 1431 Joan of Arc was burned alive by the English at Rouen. A commission, under the reign of Callistus III., subsequently pronounced Joan of Arc a martyr to religion and to her country. This sentence was proclaimed in 1456. America was discovered in 1492 by Christopher Columbus, a Genoese, during the Pontificate of Pope Alexander IV. Savonarola was executed in 1498. The first stone of St. Peter's was laid on the 18th April, 1506, by Julius II. Pope Clement VII. celebrated the eighth jubilee from their first institution, and the third of the period of twenty-five years' interval, in the year 1525. He excommunicated Henry VIII. of England, who usurped the title of Head of the Church, and who inflicted capital punishment on those of his subjects who acknowledged the Pope's supremacy. The Pope crowned the Emperor Charles V. in the year 1530, and this was one of the last Emperors crowned by a Pope. Pope Paul III. was one of the Farnese family, and nearly allied to the Prince of Parma. He convened the General Council of Trent in the year 1545, which terminated in the year 1563. He

confirmed the Society of Jesus in the year 1540, and the Ursulines in 1544. When he was breathing his last he whispered he lamented he had not spent his life as a lay brother in the kitchen in the order of the Capuchins, rather than as a Pope on Peter's throne. Paul IV. instituted the index of prohibited books, and the tribunal of the Inquisition. Pius IV. established the "Montes de Piete." He dissolved the Council of Trent. Adrian VI. died in 1523. Over his tomb was inscribed :—"Adrian VI. hic situs est, qui nihil sibi infelicius in vita quam quod imperaret duxit." Paris was elevated to the dignity of the metropolitan see in 1622, and the first archbishop was John Francis de Gondi. Gregory XV. was then Pope. The title of "Eminence," was granted to Cardinals by Urban VIII. in 1630. Jansanius was condemned in 1656. Fenelon's book, entitled "Explication des maximes des Saints," was condemned in 1699 by Innocent XII. Fenelon made his most humble submission. Quesnel was condemned in 1713 by Clement XI. Pope Paul V. beatified St. Ignatius. It was Paul V. also who received at Rome the Irish Earls, O'Neil and O'Donel, after their flight from Ireland, in the year 1607. His successor, Pope Gregory XV., canonized St. Ignatius. Pope Alexander III. abolished tilts and tournaments in Europe. He convoked the third Council of Lateran in the year 1179. He decreed that no one should be elected to the episcopacy before the age of 30 years. He received St. Thomas

of Canterbury at Rome after his flight from King Henry II. of England. Pope Celestine I. authorized St. Patrick to preach the gospel in Ireland in the year 432. St. Patrick died in the year 465. He established the Metropolitan see of Armagh in the year 444. The cathedral was for a lengthened period served by the canons regular of St. Augustin, introduced there by Imar O'Hedegain. The see of Tuam was, with the authority of Rome, established as a Metropolitan see, it is believed, by Celsus Archbishop of Armagh : and to which the Pope sent the pallium in the year 1152. The two episcopal sees of Down and Connor, were united by Pope Eugenius IV. in the year 1441. The great abbey of Bangor in Down was founded by St. Comgal in the year 550. It sometimes numbered a religious community of so many as three thousand monks. St. Columban, who established his famous monastery in Italy, was a monk of this abbey. The abbey was invaded by the Danes, who plundered and destroyed it, and in one day cruelly massacred nine hundred of the monks. The abbey was restored by St. Malachy in after years. Cardinal Mezzofanti was probably the greatest linguist who ever lived. He could in the one hall converse with forty different persons, from forty different countries, in their various native languages, including all the European languages : including also the Eastern languages, and Japanese, Chinese, and Laplandish. He died in 1848. The great Cardinal Ximenes of Spain sent mis-

sionaries to South America soon after its discovery, and published a Polyglot edition of the Bible in the year 1503. Benedict XIV., one of the greatest Popes who ever filled the See of Peter, was elected Pope on the 17th August, 1740, and was then 65 years of age, and died at the age of 83 years in the year 1758. His name was Prosper Lambertini. He won the admiration of Europe by his zeal for religion, his exalted virtues, and his love for the arts and sciences. It was he published the celebrated bull "Unigenitus." His writings extend to ten volumes in folio. A celebrated French poet wrote his epitaph in these lines :—

"Lambertinus hic est : Romæ decus et Pater orbis
Qui mundum scriptis docuit, virtutibus ornat."

Clement XIV. was Laurence Ganganelli. It was he who suppressed the Society of Jesus, in the year 1773. The Society was restored by Pius VII. Pius VI. was elected Pope on the 15th of February, 1775. The revolution broke out in France in 1789. Louis XVI. was executed on the 21st of January, 1793. Rome was invaded by the army of the Directory. The Pope was forcibly removed to Sienna, thence to Valence in France, where he died a prisoner, in the year 1799. His remains were translated to St. Peter's in the year 1801. Pius VII., Chiaramonti, was elected on the 14th of March, 1800. He was crowned at Venice. During his Pontificate Napoleon was Emperor of France. He retained the Pope as a prisoner at Fontaine-

bleau for some time, after which he returned in triumph to Rome. The Emperor was defeated at Waterloo, sent to St. Helena, and died there in 1821. The Pope died on the 22nd of August, 1823. Leo XII. became Pope in the year 1823, on the 27th of September, and died in 1829. Pius VIII. succeeded in the year 1829, and died on the 30th November, 1830. On the 5th July, 1830, Algiers was taken by the French army, under the command of Marshal Bourmount. Soon after the revolution broke out in Paris—Charles X. fled—and Louis Philippe was proclaimed King. Gregory XVI., Cappalari, was elected on the 2nd of February, in the year 1831, and died in the year 1846, and was succeeded by our present most Holy Father, formerly called John Mary Mastai Ferretti; born 13th May, 1792; proclaimed Cardinal 14th December, 1840; created Pope on the 16th, and crowned on the 21st of June, 1846, by the name of

POPE PIUS IX.

The Dignity of Pope.

THE PREROGATIVES OF THE POPE : THE MODE OF COMPUTING THE NUMBER OF THE POPES : THE ORDER AND DATES OF SUCCESSION OF THE POPES : THE FOUR GREAT CHARACTERS OF POPE.

THE APPELLATION OF POPE.

THE term Pope is derived from "Pappas," which is a Greek word, signifying Father. The appellation of Pope was not always confined exclusively to the Sovereign Pontiffs ; but we learn from the epistles of St. Augustin and St. Jerome, was in early Christian ages frequently applied to other bishops. Many ecclesiastical writers support this assertion. Eutychius states that Heraclius, who was Patriarch of Constantinople in the third century, assumed the title of Pope. The title was also given to the Prelate of the island of Corfu, and sometimes to the Bishop of the ancient see of Messina in Sicily ; and Scaliger asserts the same of the Prelates of other ancient eastern sees. Avitus, Archbishop of Vienna, addressed the Patriarchs of Constantinople and Jerusalem by the title of Pope. Sidonius Apollinaris attributes the appellation to all Bishops. Gregory VII., however, towards the close of the eleventh century, ordained that the title of Pope should be applied exclusively

to the visible head of the Catholic Church, which ordination has been since observed. The august dignity of Sovereign Pontiff comprises four great distinct characters. First, Pastor of the universal Church. Second, Patriarch of the West. Third, especial Bishop of the See of Rome. Fourth, the character of Temporal Prince. In counting the number of the Popes, their order of succession, and the duration of their Pontificates, ecclesiastical historians adopt different systems, and vary very much in the results of their computation, and in the conclusions at which they arrive, as to the precise number which our present Holy Father should hold in the order of Peter's successors. This discrepancy in computation arises from the circumstances that some of the Popes never took formal possession of Peter's See, some were never crowned, some never exercised any Pontifical jurisdiction, some lived a very short period, only a few hours after their election; the validity of the elections of others was doubted, controverted, or ignored. Some again, though originally not recognized as lawful Popes, were subsequently canonically elected. Sometimes a similarity in slightly differing names created a misunderstanding. As to the precise number of years, months, and days, forming the duration of their Pontificates, historians also disagree; and still more so as to the religious orders to which some of the Popes belonged, especially those of the Benedictines and Augustinians, for some of the Popes had, pre-

viously to their election, passed from one order to the other. Some ecclesiastical historians, in counting the Popes, number all those who, under any title, ascended the throne, but making especial record of those who illegitimately usurped the title. Other historians record those only who are recognized by the universal Church as canonically elected. Thus some historians make the number of Popes at 252, some 253, some again at 256, whilst others, and I consider most accurately, count our present Holy Father as the 258th Pope in the order of succession. The rule I adopt to guide me in determining the correct number is the usage anciently observed, and at present restored, of erecting the mosaic likeness of each succeeding Pope in the Basilica of St. Paul's, outside the walls of Rome. The last erected there is that of the present Sovereign Pontiff, and is numbered 258. Gulielmus Burio, who was Canon of the Cathedral of Mechlin, and who wrote "Permissu Superiorum," and under the sanction of the Censor of the press of his diocese, has given, down to his day, the most detailed catalogue of the Popes, their order of succession, and the duration of their reigns, which I have met with. According to his system of reckoning, our present Sovereign Pontiff should be numbered the 265th Pope. He marks those whom he regards as uncanonically assuming the title and dignity. I shall here give his catalogue as being the most detailed and specific, leaving to each of my readers to subtract

from the number enumerated, according to the system of counting he may be pleased to adopt. Those who assert the number of Popes to be 252, nearly coincide with the Benedictine chronicles, which are of high authority, and bear much weight in the investigation. I, however, adhere to the system adopted in St. Paul's, and count our present Holy Father as the 258th Pope.

A Chronological Catalogue

OF

THE POPES,

WITH THEIR NAMES, THE ORDER, AND DATE OF THEIR SUCCESSION, AND THE YEARS, MONTHS, AND DAYS' DURATION OF THEIR PONTIFICATES.

FIRST CENTURY.

Ord. of Succession.		Year of Christ.
1.	ST. PETER. Years 24. Months 5. Days 10.	45.
2.	ST. LINUS. ,, 11. ,, 2. ,, 23.	69.
3.	ST. CLETUS. ,, 12. ,, 7. ,, 2.	81.
4.	ST. CLEMENT I. ,, 9. ,, 6. ,, 6.	93.

SECOND CENTURY.

5.	ST. ANACLETUS. ,, 9. ,, 3. ,, 10.	103.
6.	ST. EVARISTUS. ,, 9. ,, 3. ,, —	112.
7.	ST. ALEXANDER. ,, 10. ,, 5. ,, 20.	121.
8.	ST. SIXTUS. ,, 9. ,, 10. ,, 3.	132.
9.	ST. TELESPHORUS. ,, 11. ,, 8. ,, 28.	142.
10.	ST. HYGINUS. ,, 3. ,, 11. ,, 28.	154.
11.	ST. PIUS I. ,, 9. ,, 5. ,, 27.	158.
12.	ST. ANICETUS. ,, 8. ,, 8. ,, 24.	167.
13.	ST. SOTER. ,, 3. ,, 11. ,, 18.	175.

Ord. of Succession.		Year of Christ.
14.	ST. ELUTHERIUS. Years 15. Months — Days 23.	179.
15	ST. VICTOR I. ,, 9. ,, 1. ,, 28.	194.
	THIRD CENTURY.	
16.	ST. ZEPHYRINUS. ,, 18. ,, — ,, 18.	203.
17.	ST. CALLISTUS. ,, 5. ,, 1. ,, 12.	221.
18.	ST. URBAN I. ,, 6. ,, 7. ,, 4.	226.
19.	ST. PONTIANUS. ,, 4. ,, 4. ,, 25.	233.
20.	ST. ANTERUS. ,, 1. ,, — ,, —	237.
21.	ST. FABIAN. ,, 15. ,, — ,, 4.	238.
22.	ST. CORNELIUS. ,, 2. ,, 2. ,, 3.	254.
23.	ST. LUCIUS I. ,, 1. ,, 4. ,, —	256.
24.	ST. STEPHEN I. ,, 3. ,, 3. ,, 22.	257.
25.	ST. SIXTUS II. ,, — ,, 11. ,, 12.	260.
26.	ST. DIONISIUS. ,, 12. ,, 3. ,, 14.	261.
27.	ST. FELIX I. ,, 2. ,, 4. ,, 29.	272.
28.	ST. EUTYCHIANUS. ,, 8. ,, 6. ,, 4.	275.
29.	ST. CAJUS. ,, 12. ,, 4. ,, 5.	283.
30.	ST. MARCELLINUS. ,, 7. ,, 11. ,, 23.	296.
	FOURTH CENTURY.	
31.	ST. MARCELLUS I. ,, 5. ,, 1. ,, 25.	304.

Ord. of Succession.		Year of Christ.
32.	ST. EUSABIUS. Years 2. Months 7. Days 25.	309.
33.	ST. MELCHIADES. ,, 2. ,, 2. ,, 7.	311.
34.	ST. SILVESTER I. ,, 21. ,, 10. ,, 1.	314.
35.	ST. MARCUS. ,, — ,, 8. ,, —	336.
36.	ST. JULIUS I. ,, 15. ,, 5. ,, 17.	336.
37.	ST. LIBERIUS. ,, 15. ,, 4. ,, 2.	352.
38.	ST. FELIX II. ,, 1. ,, 2. ,, 3.	367.
39.	ST. DAMASUS I. ,, 17. ,, 2. ,, 26.	368.
40.	ST. SIRISIUS. ,, 13. ,, 1, ,, 14.	385.
41.	ST. ANASTASIUS I. ,, 4. ,, 1. ,, 13.	398.
	FIFTH CENTURY.	
42.	ST. INNOCENT I. ,, 15. ,, 2. ,, 10.	402.
43.	ST. ZOZIMUS. ,, 1. ,, 4. ,, 7.	417.
44.	ST. BONIFACE I. ,, 4. ,, 9. ,, 28.	418.
45.	ST. CELESTINE I. ,, 8. ,, 5. ,, 3.	423.
46.	ST. SIXTUS III. ,, 7. ,, 11. ,, 2.	432.
47.	ST. LEO I., THE GREAT. ,, 20. ,, 10. ,, 28.	440.
48.	ST. HILARIUS. ,, 5. ,, 9. ,, 29.	461.
49.	ST. SIMPLICIUS. ,, 15. ,, 5. ,, 10.	467.
50.	ST. FELIX III. ,, 8. ,, 11. ,, 22.	483.

Ord. of Succession.		Year of Christ.
51.	ST. GELASIUS I. Years 4. Months 8. Days 19.	492.
52.	ST. ANASTASIUS II. ,, 1. ,, 11. ,, 23.	496.
53.	ST. SYMMACHUS. ,, 15. ,, 7. ,, 27.	498.
	SIXTH CENTURY.	
54.	ST. HORMISDA. ,, 9. ,, — ,, 10.	514.
55.	ST. JOHN I. ,, 2. ,, 9. ,, 14.	523.
56.	ST. FELIX IV. ,, 4. ,, 2. ,, 18.	526.
57.	BONIFACE II. ,, 2. ,, — ,, 2.	530.
58.	JOHN II. ,, 2. ,, 8. ,, —	532.
59.	ST. AGAPETUS I. ,, 2. ,, — ,, —	535.
60.	ST. SILVERIUS. ,, 3. ,, — ,, —	537.
61.	VIGILIUS. ,, 15. ,, 6. ,, 10.	540.
62.	PELAGIUS I. ,, 4. ,, 10. ,, 18.	555.
63.	JOHN III. ,, 12. ,, 11. ,, 16.	559.
64.	BENEDICT I. ,, 4. ,, 2. ,, 15.	573.
65.	PELAGIUS II. ,, 12. ,, 2. ,, 27.	577.
66.	ST. GREGORY I., THE GREAT. ,, 13. ,, 6. ,, 10.	590.
	SEVENTH CENTURY.	
67.	SABINIANUS. ,, 1. ,, 5. ,, 19.	604.
68.	BONIFACE III. ,, — ,, 8. ,, 23.	606.

Ord. of Succession.		Year of Christ.
69.	ST. BONIFACE IV.	607.
	Years 8. Months 8. Days 20.	
70.	ST. DEUSDEDIT.	615.
	,, 2. ,, 11. ,, 26.	
71.	BONIFACE V.	618.
	,, 7. ,, 10. ,, 1.	
72.	HONORIUS I.	626.
	,, 12. ,, 4. ,, 27.	
73.	SEVERINUS.	638.
	,, — ,, 1. ,, —	
74.	JOHN IV.	639.
	,, 1. ,, 9. ,, 6.	
75.	THEODORUS I.	641.
	,, 7. ,, 5. ,, 20.	
76.	ST. MARTIN I.	649.
	,, 6. ,, 1. ,, 26.	
77.	ST. EUGENIUS I.	654.
	,, 1. ,, 6. ,, —	
78.	ST. VITALIANUS.	655.
	,, 14. ,, 5. ,, 27.	
79.	ADEODATUS.	669.
	,, 7. ,, 2. ,, 17.	
80.	DONUS I.	676.
	,, 1. ,, 5. ,, 10.	
81.	ST. AGATHO.	678.
	,, 4. ,, 1. ,, 15.	
82.	ST. LEO II.	683.
	,, — ,, 10. ,, 17.	
83.	ST. BENEDICT II.	684.
	,, — ,, 10. ,, 27.	
84.	JOHN V.	685.
	,, 1. ,, — ,, 11.	
85.	CANON.	686.
	,, — ,, 11. ,, 3.	
86.	ST. SERGIUS I.	687.
	,, 13. ,, 8. ,, 14.	
	EIGHTH CENTURY.	
87.	JOHN VI.	701.
	,, 3. ,, 2. ,, 12.	

Ord. of Succession.		Year of Christ.
88.	JOHN VII.	705.
	Years 2. Months 7. Days 17.	
89.	SISINIUS.	708.
	,, — ,, — ,, 20.	
90.	CONSTANTINE.	708.
	,, 6. ,, 1. ,, 2.	
91.	ST. GREGORY II.	714.
	,, 16. ,, 8. ,, 20.	
92.	ST. GREGORY III.	731.
	,, 10. ,, 9. ,, 12.	
93.	ST. ZACHARIAS.	741.
	,, 10. ,, 3. ,, 10.	
94.	STEPHEN II.	752.
	,, — ,, — ,, 3.	
95.	STEPHEN III.	752.
	,, 5. ,, — ,, 28.	
96.	ST. PAUL I.	757.
	,, 10. ,, 1. ,, 1.	
97.	STEPHEN IV.	768.
	,, 3. ,, 5. ,, 28.	
98.	ADRIAN I.	772.
	,, 23. ,, 10. ,, 18.	
99.	LEO III.	795.
	,, 20. ,, 5. ,, 17.	
	NINTH CENTURY.	
100.	STEPHEN V.	816.
	,, — ,, 5. ,, 3.	
101.	ST. PASCHAL I.	817.
	,, 7. ,, 3. ,, 16.	
102.	EUGENIUS II.	824.
	,, 3. ,, 6. ,, —	
103.	VALENTINUS.	827.
	,, — ,, 1. ,, 30.	
104.	GREGORY IV.	827.
	,, 16. ,, — ,, —	
105.	SERGIUS II.	844.
	,, 3. ,, 2. ,, 3.	
106.	ST. LEO IV.	847.
	,, 8. ,, 3. ,, 5.	

Ord. of Succession.		Year of Christ.
107.	BENEDICT III. Years 2. Months 6. Days 10.	855.
108.	ST. NICHOLAS I. THE GREAT. ,, 9. ,, 6. ,, 20.	858.
109.	ADRIAN II. ,, 4. ,, 10. ,, 17.	867.
110.	JOHN VIII. ,, 10. ,, — ,, 1.	872.
111.	MARTIN II. ,, 1. ,, — ,, 20.	882.
112.	ADRIAN III. ,, 1. ,, 3. ,, 19.	884.
113.	STEPHEN VI. ,, 6. ,, — ,, 9.	885.
114.	FORMOSUS. ,, 5. ,, 6. ,, 10.	891.
115.	BONIFACE VI. ,, — ,, — ,, 15.	897.
116.	STEPHEN VII. SCHIS. ,, 3. ,, — ,, —	897.
117.	ROMANUS. ,, — ,, 4. ,, —	900.
	TENTH CENTURY.	
118.	THEODORUS II. ,, — ,, — ,, 20.	901.
119.	JOHN IX. ,, 4. ,, — ,, 15.	901.
120.	BENEDICT IV. ,, 3. ,, 3. ,, —	905.
121.	LEO V. ,, — ,, 1. ,, 10.	907.
122.	CHRISTOPHER. SCHIS. ,, — ,, 8. ,, —	907.
123.	SERGIUS III. ,, 3. ,, — ,, —	908.
124.	ANASTASIUS III. ,, 2. ,, 2. ,, —	910.
125.	LANDO. ,, — ,, 6. ,, 21.	912.

Ord. of Succession.		Year of Christ.
126.	JOHN X. Years 15. Months 2. Days 15.	913.
127.	LEO VI. ,, — ,, 6. ,, 15.	928.
128.	STEPHEN VIII. ,, 2. ,, 1. ,, 15.	929.
129.	JOHN XI. ,, 4. ,, 10. ,, —	931.
130.	LEO VII. ,, 3. ,, 6. ,, 10.	936.
131.	STEPHEN IX. ,, 3. ,, 4. ,, 5.	939.
132.	MARTIN III. ,, 3. ,, 6. ,, 13.	943.
133.	AGAPETUS II. ,, 9. ,, 7. ,, 10.	946.
134.	JOHN XII. ,, 9. ,, — ,, —	955.
135.	BENEDICT V. ,, — ,, 6. ,, 5.	964.
136.	LEO VIII. SCHIS. ,, — ,, 9. ,, —	964.
137.	JOHN XIII. ,, 6. ,, 11. ,, 5.	965.
138.	DONUS II. ,, — ,, 3. ,, —	972.
139.	BENEDICT VI. ,, 1. ,, 2. ,, —	972.
140.	BONIFACE VII. ,, — ,, 7. ,, 15.	974.
141.	BENEDICT VII. ,, 9. ,, 1. ,, 10.	975.
142.	JOHN XIV. ,, — ,, 8. ,, —	984.
143.	JOHN XV. ,, 10. ,, 4. ,, 12.	985.
144.	JOHN XVI. ,, — ,, 4. ,, —	996.
145.	GREGORY V. ,, 3. ,, 8. ,, —	996.

Ord. of Succession.		Year of Christ.
146.	JOHN XVII. SCHIS. Years — Months 10. Days —	999.
147.	SILVESTER. ,, 4. ,, — ,, —	999.
	ELEVENTH CENTURY.	
148.	JOHN XVIII. ,, — ,, 5. ,, —	1003.
149.	JOHN XIX. ,, 5. ,, 7. ,, 28.	1003.
150.	SERGIUS IV. ,, 2. ,, 8. ,, 13.	1009.
151.	BENEDICT VIII. ,, 12. ,, — ,, —	1012.
152.	JOHN XX. ,, 9. ,, 8. ,, 8.	1024.
153.	BENEDICT IX. ,, 11. ,, — ,, —	1033.
154.	SILVESTER III. SCHIS. ,, — ,, 1. ,, 19.	1045.
155.	GREGORY VI. SCHIS. ,, 2. ,, 8. ,, —	1045.
156.	CLEMENT II. ,, — ,, 9. ,, 15.	1046.
157.	DAMASUS II. ,, — ,, — ,, 23.	1048.
158.	ST. LEO IX. ,, 5. ,, 2. ,, 7.	1049.
159.	VICTOR II. ,, 2. ,, 3. ,, 15.	1054.
160.	STEPHEN X. ,, — ,, 7. ,, 8.	1057.
161.	BENEDICT X. SCHIS. ,, — ,, 9. ,, 20.	1058.
162.	NICHOLAS II. ,, 2. ,, 6. ,, —	1059.
163.	ALEXANDER II. ,, 11. ,, 6. ,, 22.	1061.
164.	ST. GREGORY VII. ,, 12. ,, 1. ,, 3.	1073.

Ord. of Succession.		Year of Christ.
165.	VICTOR III. Years 1. Months 3. Days 24.	1086.
166.	URBAN II. ,, 11. ,, 4. ,, 18.	1088.
167.	PASCHAL II. ,, 18. ,, 5. ,, 4.	1099.
	TWELFTH CENTURY.	
168.	GELASIUS II. ,, 1. ,, — ,, 4.	1118.
169.	CALLISTUS II. ,, 5. ,, 10. ,, 13.	1119.
170.	HONORIUS II. ,, 5. ,, 1. ,, 17.	1124.
171.	INNOCENT II. ,, 13. ,, 7. ,, 10.	1130.
172.	CELESTINE II. ,, — ,, 5. ,, 13.	1143.
173.	LUCIUS II. ,, — ,, 11. ,, 14.	1144.
174.	EUGENIUS III. ,, 8. ,, 4. ,, 13.	1145.
175.	ANASTASIUS IV. ,, 1. ,, 4. ,, 24.	1153.
176.	ADRIAN IV. ,, 4. ,, 8. ,, 24.	1154.
177.	ALEXANDER III. ,, 21. ,, 11. ,, 23.	1159.
178.	LUCIUS III. ,, 4. ,, 2. ,, 18.	1181.
179.	URBAN III. ,, 1. ,, 10. ,, 25.	1185.
180.	GREGORY VIII. ,, — ,, 1. ,, 27.	1187.
181.	CLEMENT III. ,, 3. ,, 3. ,, 15.	1188.
182.	CELESTINE III. ,, 6. ,, 8. ,, 28.	1191.
183.	INNOCENT III. ,, 18. ,, 6. ,, 9.	1198.

THIRTEENTH CENTURY.

Ord. of Succession.		Year of Christ.
184.	HONORIUS III. Years 10. Months 8. Days —	1216.
185.	GREGORY IX. „ 14. „ 5. „ 3.	1227.
186.	CELESTINE IV. „ — „ — „ 17.	1241.
187.	INNOCENT IV. „ 11. „ 5. „ 14.	1243.
188.	ALEXANDER IV. „ 6. „ 5. „ 4.	1254.
189.	URBAN IV. „ 3. „ 1. „ 4.	1261.
190.	CLEMENT IV. „ 3. „ 9. „ 25.	1265.
191.	ST. GREGORY X. „ 4. „ 4. „ 10.	1271.
192.	INNOCENT V. „ — „ 5. „ 5.	1276.
193.	ADRIAN V. „ — „ 1. „ 9.	1276.
194.	GREGORY XI. CALLED VICEDOMINUS. A FEW HOURS.	1276.
195.	JOHN XXI. „ — „ 8. „ 8.	1276.
196.	NICHOLAS III. „ 2. „ 8. „ 27.	1277.
197.	MARTIN IV. „ 4. „ 1. „ 7.	1281.
198.	HONORIUS IV. „ 2. „ — „ 1.	1285.
199.	NICHOLAS IV. „ 4. „ 1. „ 14.	1287.
200.	ST. CELESTINE V. „ — „ 5. „ 8.	1294.
201.	BONIFACE VIII. „ 8. „ 9. „ 18.	1294.

FOURTEENTH CENTURY.

202.	BENEDICT XI. „ — „ 8. „ 6.	1303.

Ord. of Succession.		Year of Christ.
203.	CLEMENT V. Years 2. Months 10. Days 16.	1305.
204.	JOHN XXII. ,, 18. ,, 4. ,, —	1316.
205.	BENEDICT XII. ,, 7. ,, 4. ,, 6.	1334.
206.	CLEMENT VI. ,, 10. ,, 7. ,, —	1342.
207.	INNOCENT VI. ,, 9. ,, 8. ,, 20.	1352.
208.	URBAN V. ,, 8. ,, 3. ,, —	1362.
209.	GREGORY XI. ,, 7. ,, 2. ,, 24.	1370.
210.	URBAN VI. ,, 11. ,, 6. ,, 8.	1362.
211.	BONIFACE IX. ,, 14. ,, 11. ,, —	1389.
	FIFTEENTH CENTURY.	
212.	INNOCENT VII. ,, 2. ,, — ,, 22.	1404.
213.	GREGORY XII. ,, 3. ,, 7. ,, 5.	1406.
214.	ALEXANDER V. ,, — ,, 10. ,, 8.	1409.
215.	JOHN XXIII. ,, 5. ,, — ,, 16.	1410.
216.	MARTIN V. ,, 13. ,, 3. ,, 12.	1417.
217.	EUGENIUS IV. ,, 15. ,, 11. ,, 21.	1431.
218.	NICHOLAS V. ,, 8. ,, — ,, 19.	1447.
219.	CALLISTUS III. ,, 3. ,, 3. ,, 28.	1455.
220.	PIUS II. ,, 5. ,, 11. ,, 27.	1458.
221.	PAUL II. ,, 6. ,, 10. ,, 26.	1464.

Ord. of Succession.		Year of Christ.
222.	SIXTUS IV. Years 13. Months — Days 5.	1471.
223.	INNOCENT VIII. ,, 7. ,, 10. ,, 27.	1484.
224.	ALEXANDER VI. ,, 11. ,, — ,, 8.	1492.
	SIXTEENTH CENTURY.	
225.	PIUS III. ,, — ,, — ,, 26.	1503.
226.	JULIUS II. ,, 9. ,, 3. ,, 21.	1503.
227.	LEO X. ,, 8. ,, 8. ,, 20.	1513.
228.	ADRIAN VI. ,, 1. ,, 8. ,, 6.	1522.
229.	CLEMENT VII. ,, 10. ,, 10. ,, 7.	1523.
230.	PAUL III. ,, 15. ,, — ,, 18.	1534.
231.	JULIUS III. ,, 5. ,, 1. ,, 16.	1550.
232.	MARCELLUS II. ,, — ,, — ,, 22.	1555.
233.	PAUL IV. ,, 4. ,, 2. ,, 14.	1555.
234.	PIUS IV. 5. ,, 11. ,, 15.	1560.
235.	ST. PIUS V. , 6. ,, 3. ,, 24.	1566.
236.	GREGORY XIII. ,, 12. ,, 20. ,, 24.	1572.
237.	SIXTUS V. ,, 5. ,, 4. ,, 3.	1585.
238.	URBAN VII. ,, — ,, — ,, 12.	1590.
239.	GREGORY XIV. ,, — ,, 10. ,, 10.	1590.
240.	INNOCENT IX. ,, — ,, 2. ,, 1.	1591.

Ord. of Succession.		Year of Christ.
241.	CLEMENT VIII. Years 13. Months 1. Days 3.	1592.
	SEVENTEENTH CENTURY.	
242.	LEO XI. ,, — ,, — ,, 25.	1605.
243.	PAUL V. ,, 15. ,, 10. ,, 15.	1605.
244.	GREGORY XV. ,, 2. ,, 5. ,, —	1621.
245.	URBAN VIII. ,, 21. ,, 1. ,, 24.	1623.
246.	INNOCENT X. ,, 19. ,, 3. ,, 22.	1644.
247.	ALEXANDER VII. ,, 12. ,, 1. ,, 15.	1655.
248.	CLEMENT IX. ,, 2. ,, 5. ,, 19.	1667.
249.	CLEMENT X. ,, 6. ,, 2. ,, 23.	1670.
250.	INNOCENT XI. ,, 12. ,, 10. ,, 20.	1676.
251.	ALEXANDER VIII. ,, 1. ,, 3. ,, 26.	1689.
252.	INNOCENT XII. ,, 9. ,, 2. ,, 15.	1691.
253.	CLEMENT XI. ,, 20. ,, 3. ,, 24.	1700.
	EIGHTEENTH CENTURY.	
254.	INNOCENT XIII. ,, 2. ,, 9. ,, 28.	1721.
255.	BENEDICT XIII. ,, 5. ,, 8. ,, 23.	1724.
256.	CLEMENT XII. ,, 9. ,, 6. ,, 24.	1730.
257.	BENEDICT XIV. ,, 17. ,, 8. ,, 6.	1740.
258.	CLEMENT XIII. ,, 10. ,, 7. ,, 27.	1758.

Ord. of Succession.		Year of Christ.
259.	CLEMENT XIV. Years 5. Months 5. Days 3.	1769.
260.	PIUS VI. ,, 24. ,, 6. ,, 14.	1775.
261.	PIUS VII. ,, 23. ,, 5. ,, 6.	1800.
262.	LEO XII. ,, 5. ,, 4. ,, 14.	1823.
263.	PIUS VIII. ,, 1. ,, 8. ,, —	1829.
264.	GREGORY XVI. ,, 15. ,, 3. ,, 29.	1831.
265.	**PIUS IX.**	**1846.**

St. Malachy and his Prophecies

REGARDING THE POPES AND THE END OF THE WORLD.

ST. MALACHY was born near the city of Armagh. His name, which he received at baptism, and from which Malachy is derived, was Maol-Maodhog O'Morgair, Irish words which signify, Maol, "tonsured or dedicated" to Maodhog. St. Maodhog was a saint much venerated in Ireland, and who had been the first Bishop of Ferns. St. Malachy was educated by Imar, and received holy orders at the hands of Celsus, Bishop of Armagh. He spent some time with Malchus Bishop of Lismore. He restored and governed the Abbey of Bangor, more properly called Benchor, from "Benedictus—chorus:" "Blessed—choir." In the thirtieth year of his age, he was promoted to the episcopal see of Connor. On the death of St. Celsus Archbishop of Armagh, St. Malachy was translated to the metropolitan see in the thirty-eighth year of his age, and in the year of our Lord 1133. The cathedral of Armagh was not built for many years subsequently. It was built by Archbishop Patrick O'Scanlain, in the year 1262. With permission from the Holy See, St. Malachy separated the diocese of Down from Connor. He left Ireland for Rome in the

year 1139, travelled through York, thence through France, to visit St. Bernard's famous abbey of Clairvaux, founded in the year 1115, and situated ten leagues from Langres, in Champagne. Bernard was edified and delighted with, and venerated his saintly visitor. During his short sojourn, St. Malachy put his mouth to the orifice of that heavenly fount of Clairvaux, and drank such copious draughts of the sweets of solitude and a religious life, of the interior life and intimate communion with God, that his soul was drenched with a torrent of celestial delights.

Oh! how delicious that draught!—how copious!—the soul that regales itself in this "wine cellar of the king becomes inebriated." "Introduxit me rex in cellarem vinariam" (Cant. ii. 4), "The king introduced me into his wine-cellar." "Flumine voluptatis tuæ potabis eos"—"Thou shalt make them drink of the torrent of thy pleasure." "They shall be inebriated with the plenty of thy house."—Ps. xxxv. 9. Under the influence of those celestial draughts, the soul of St. Malachy was inflamed with the most ardent fervour; and languishing with divine love, he desired to lay himself down to rest, and dwell always at Clairvaux, for he felt "it was good for him to be here," and he exclaimed, "Hæc requies mea hic habitabo quoniam elegi eam!"—"This is my rest: here will I dwell, for I have chosen it!"—Ps. cxxxi. 14. The soul so favoured is no longer perplexed with anxious cares and solicitudes regarding its

state of life—it says I am settled for life—I feel a stable security: a secure stability—I have found what I sought for—I desire no more, and possessing it, I shall never let it go. "Inveni quem diligit anima mea"—"I found him whom my soul loveth: I held him: and I will not let him go!"—Cant. iii. 4.

But Paradise had not yet come for Malachy. Christ wished him "longius ire"—"to go farther." He continued his journey to Rome, where he was graciously received by Pope Innocent II. He earnestly solicited the Pope, to permit him to resign his diocese, and allow him to become a monk in the delicious retreat of Clairvaux; but the Holy Father loved his Irish children too much to permit it, and declined. He promised to confer on him the pallium, approved of all he had done, and created him Apostolic delegate in Ireland, whither he returned. On recrossing the Alps, he again visited Clairvaux on his way, for as the bee hovers round the honeysuckle, so St. Malachy was unable to pass the blooming flower of Clairvaux without alighting there to catch another sip of the mellifluous unction, and inhale another breath of the fragrance of that mount of aromatical spices—"Trahe me, post te, curremus in odorem unguentorum tuorum"—"Draw me, we will run after thee, to the odour of thy ointments."—Cant. i. 3.

St. Malachy again sojourned for some time with St. Bernard in the abbey, where he was so highly edified by the perfect spirit of discipline,

the heroic virtues, the interior recollection, and angelic lives of those fervent servants of God, that he felt ambitious to establish a branch of this community in his own diocese of Armagh. At his request, St. Bernard gave him some of the monks to form the new foundation in Ireland, and amongst them was Brother Robert, of whom St. Bernard subsequently made anxious inquiries of St. Malachy, in letters which are still extant. St. Malachy established the community in Mellifont Abbey, near Drogheda, where the soil proved so congenial to the precious plant, that it flourished, blossomed, and for centuries bore abundant fruits of every virtue, of sanctity and edification. The name Mellifont was very appropriately chosen, for it signifies a "fountain of honey," as such indeed it proved to be to those fervent monks, who in the church and cloisters of this peaceful abode, chaunted the divine praises at midnight, and from the gray dawn of morning till sundown, all day long, bathing their thirsty souls with copious and invigorating draughts of sweetness, devotion, and holy unction, more delicious than the honey sipped by the hovering bees, flitting round the midsummer flower; and their honeycomb was not a more delicious retreat to them, than was Mellifont Abbey to those pious recluses—"Eloquia tua super mel ori meo"—"Dulciora super mel et favum"—"Thy words are more than honey to my mouth"—"and sweeter than honey and the honeycomb."—Ps. cxviii. 103.

St. Malachy was received in Ireland with every demonstration of joy and veneration. Innocent II. died before he could forward the promised palliums to Armagh and Tuam. Celestine II. and Lucius II. died in quick succession, and still they had not arrived. Pope Eugenius III. visited France, and St. Malachy resolved to employ the opportunity of meeting him there, and renewing his application for those and other promised favours for the Irish Church. He travelled again into France, but Eugenius had previously returned to Rome. But Clairvaux was still there ; and as the thirsty stag pants after the fountain of waters, so the soul of St. Malachy panted for another drink, from the fountain in that "valley of the sweet waters." St. Bernard and his monks welcomed the holy Bishop again, and God destined that he should ascend, not the mountains of the Alps, but to the "mountain of myrrh," the "hill of frankincense," to the "eternal hills," where he should feed "in the place of pasture." "In loco pascuæ ibi me collocavit !" As St. Scholastica said of St. Benedict, St. Malachy might have said of Pope Innocent II. "I asked of you the favour to end my days at Clairvaux, and you denied me. I asked the favour of God, and he has granted it to me." He arrived at Clairvaux in October, 1148. On the feast of St. Luke he said mass, and immediately after fell sick of fever. He positively assured the community he should never recover. The day of St. Malachy's life was closing, and St. Bernard and his

monks seemed to say to him, "Mane nobiscum quoniam advesperascit." "Remain with us, for it is towards evening, and the day is now far spent. And he went in with them."—St. Luke, xxiv. 29. With ardent piety and devotion, and with the most tender sentiments of compunction, he received extreme unction and the holy viaticum, that mysterious bread which was to support him on his journey unto the mountain of God, Horeb. St. Bernard summoned all the religious brothers of Clairvaux, and invited the priors and abbots of the adjacent monasteries, to surround the couch of St. Malachy, that they might mark for themselves the road of transit by which a saint travelled from his exile "in Patria"—to his own country. They all regarded him as another Moses, who, though about to die in the desert, pointed out to them the direction in which they were to travel to their heavenly Chanaan, their true land of promise, and by which they were to pass through "the eternal gates," to their everlasting inheritances; and as Moses, after escaping from Pharao, and his pursuing army, on crossing the Red Sea, sang a canticle of joy and thanksgiving, so Bernard, his holy Monks and Abbots, sang sweet hymns of jubilee around the bed of the dying Saint, who was crossing the regions of strife to his land of promise, and which were as a refreshing bath to St. Malachy's soul, immersed it in an ocean of delights, and they sounded in his ears, as an echo of the Seraphim's choir from that "house of the Lord"

of whose joys it is "not given to the heart of man to conceive"—but oh! "glorious things are said of thee, O city of God!"

The fever increased—Malachy's strength was sinking—and the tide of life was ebbing fast—but his virtues seemed to shine more resplendently. He was as the "stella matutina," "oriens ex alto;" as "the morning star arising from on high;" and the nearer the star approaches the brilliant luminary that irradiates it, the more effulgent the light it reflects; so the nearer the soul approaches the Deity, the more brilliant the virtues reflected from that effulgent sun of Justice! and Malachy was now very near Him. "In lumine tuo videbimus lumen"—"in thy light we shall see light."—Psl. xxxv. 10.

St. Bernard supported St. Malachy in his arms, and St. Malachy's drooping head reclined on St. Bernard's breast. St. Malachy long yearned that Clairvaux should be his last resting place, but never anticipated that his dying head should be supported, and repose on such a pillow. St. Bernard's soul was the most precious fruit which grew in the happy garden of Clairvaux, and his breast was as it were the shell which enclosed the delicious fruit, and on it was supported the head of St. Malachy, who was now anxiously wishing for his liberation from the body of this death, yearning for a blessed eternity, and languishing with divine love. "Stipate me malis quia amore langueo"—"stay me up with apples, because I

languish with love."—Cant. 25. St. Malachy's soul departed, and he sweetly slept in the Lord on the 2nd of November, All Souls' Day, in the 54th year of his age, in the year of our Lord 1148, and amidst the chorus of psalms, and hymns, and celestial canticles. St. Bernard says it seemed as if his soul were assumed up to heaven from amidst them by the hands of angels. "He vanished out of their sight."—Luke xxiv. 29. He was mortified during life, but after death his countenance displayed the greatest composure, a sweetness and placidity of expression, which made St. Bernard say, "St. Malachy died in life, and lived in death." Solemn obsequies for his happy repose were celebrated on the 4th of November, and his remains were borne on the shoulders of Abbots, to the chapel of our Blessed Lady, where they were reverentially deposited.

In his pilgrimage through life, Clairvaux was to St. Malachy, as an oasis in the desert, to the weary traveller. After traversing the sandy and arid wastes, he arrives at the refreshing spring, surrounded by verdant herbage, embroidered with flowers, and fringed with primroses, lilies, and violets; he stoops down to drink copiously of its salutary waters, and refreshed he raises his head to complete his journey to his country; so Malachy in his journey through this world, stopped at the oasis of Clairvaux, stooped his head to drink of those "waters springing up to eternal life," and then he raised his head—raised his head

in a blessed immortality!—"De torrente in via bibet et ideo exaltabit caput." "He shall drink of the torrent in the way: therefore shall he lift up his head."—Ps. cix. 17.

St. Bernard pronounced an oration over St. Malachy, which is appreciated as a masterpiece of sacred oratory, in sweetness of devotional sentiment, in eloquence, and elegance of style. It expresses feelings of sorrow and resignation, bereavement and affection, and breathes the tenderest effusions of piety, and the holy unction of a soul melting under the flame of divine love. He regards that as "the day which the Lord has made," and in which his whole community at Clairvaux had reason "to rejoice and be glad," when their blessed guest came to them from "the ends of the earth," and from whom, as from another Solomon, they not merely heard "the words of wisdom," but saw it exemplified in his entire edifying deportment. He regarded the days of his stay at Clairvaux, as festive days, and laments they were, alas! so few! Malachy departed!—Malachy, who excelled in every work of zeal, piety, and edification—patient in suffering, and a solace to the afflicted—a father to the orphan, and a patron and protector to the oppressed—poor to himself, and rich to the poor—Malachy, cheerful in giving, slow in soliciting, modest in receiving! Malachy, to whom the Lord gave "nations as his inheritance, and for his possession the ends of the earth." Oh! faithful minister! oh! fruitful ministry! There was

grief in the abbey—but why should there be grief?—it was a day of joy, for Malachy went to Him who "saves those who hope in Him!" We suppressed our weeping by singing, and by our weeping we added pathos to our singing. Our recollection of Malachy, so humble, so mild, so affable, so prepossessing, so holy, so perfect, induced us to praise God, and our reminiscences made a holiday to thee! "Cogitatio hominis confitebitur tibi; et reliquiæ cogitationis diem festum agent tibi."—Psl. lxxv. 11. "The just rejoice in the sight of the Lord," and so does Malachy, "who in his day pleased the Lord, and was found just, and ministered to him in sanctity and justice." Shall we mourn on Malachy's festive day, when the saints and angels exult at his accession to their heavenly choirs? Shall we grieve at what Jesus rejoices? Oh! what a source of joy to our Saviour! If after purchasing a valuable article, for which we have paid a high price, we rejoice at its safe arrival; what must be the joy of our Blessed Saviour, who purchased the precious soul of Malachy, at the infinite price of his blood, on now finding, after the perils of the journey, that it has safely arrived, and will for ever be immovably fixed as a brilliant ornament in the palace of eternity!

Oh Malachy, "thy way was the law of life and discipline," teach us to walk after thee in this straight way, and that by following thee thus through the gate of death we may enter through "the narrow gate of life,"—and whilst

we raise our eyes to gaze on thee ascending like another Elias, ah! cast down thy mantle upon those you leave after you, that with it we may strike the river of trials through which we have to pass to a blessed immortality, that they may divide and we may cross over, as Eliseus did the Jordan; send a flame of thy spirit, that divine spirit that animated you, that we too may ascend to God on the fiery chariot of divine love, high above the vulgar ways of this world, and never more be seen amongst men! Amen.

ST. MALACHY'S PROPHECIES.

St. Malachy has made the most remarkable prophecies regarding the succession of the Popes, and the termination of the world.

The prophecies of St. Malachy were printed for the first time in 1595, by Arnold Wion, a monk of Monte Casino, in his "Lignum Vitæ." About the same time, Alphonsus Ciaconus wrote an important work in explanation of the predictions of the holy Bishop of Armagh. Another great work was written by John Germano on the same subject, and published at Naples in 1670, and entitled, "Vita, gesti e predizioni del padre San Malachia." The prophecy is also to be found in a "History of the Popes," printed at Lyons, 1688; in the "Dictionary of Moreri;" in the "Elements de l'Histoire de l'Abbi de Vallemont," 1702; in "l'Histoire des Papes de M. Henrion," Paris, 1832; in the "Prophecies of St. Columkill," by O'Kearney, Dublin, 1856.

The following are the titles given by St. Malachy to the Popes since the beginning of this century :—

Aquila Rapax . . .	Pius VII.
Canis et Coluber . . .	Leo XII.
Vir Religiosus . . .	Pius VIII.
De Balneis Etruriæ . .	Gregory XVI.
Crux de Cruce . . .	Pius IX.

According to St. Malachy, only eleven more Popes will succeed till the end of the world, and it is most remarkable that the signification of these Popes closely corresponds with the predictions of Orval and others of the Church prophets.

St. Malachy designates those eleven Popes by the following appellations :—

Lumen in Cœlo.	Light in Heaven.
Ignis Ardens.	Ardent fire.
Religio depopulata.	Religion exterminated (*doubtful*).
Fides intrepida.	Intrepid faith.
Pastor Angelicus.	The angelic Pastor.
Pastor et Nauta.	The Pastor and sailor.
Flos florum.	The flower of flowers.
De Medietate lunæ.	From the midst of the moon.
De Labore solis.	From the labour of the sun.
Gloria olivæ.	The glory of the olive.

The designation of his present Holiness, Crux de Cruce, the cross of the cross, is certainly very striking. His crosses and trials have been many and severe. Theodore Nisard, who published the whole of these predictions in 1844, was not deceived in saying that the successor

of Gregory XVI. would probably be surrounded by many dangers. The prediction of St. Malachy evidently seemed to foretel a difficult pontificate, great political and religious troubles, and, in fine, a social calamity of the most terrible nature. The events of 1860, and those now occurring, fully bear out the saint's prediction.

The eleventh and last Pope, from Pius IX., will, according to St. Malachy, be a second Peter, there having been as yet no other so named since the first great apostle. Thus will the words of our Lord be fully verified : "Thou art Peter, and upon this Rock I will build my Church."

The prophecy of St. Malachy regarding our present Holy Father, Pope Pius IX., is "Crux de Cruce"—"The cross from the cross;" and it derives a singular signification, and verification, from the circumstance, that the royal house of Savoy, bears a white cross emblazoned on its armorial bearings : and from the king and army under those banners, have emanated the many weighty crosses which have pressed on our holy Father, and the inundating tide of woes which have overwhelmed Rome, and the universal church, during his Pontificate : truly

"CRUX DE CRUCE."

A Contrast

BETWEEN THE COUNCILS OF THE VATICAN, AND OF TRENT.

THE Nineteenth General Council of the Church, has been convoked—has held many sessions—and though prorogued, still continues. A contrast between the General Council of the Vatican, and the General Council of Trent, presents features which will elicit exultation from all those who glory in the cross of Christ, in the triumph of religion, and in the extension of the kingdom of Christ upon earth. The Council of Trent was constituted of Bishops, almost exclusively, from Europe, from the Eastern Church, and of those in the immediate proximity of the Mediterranean. The Vatican was attended by bishops from the most distant portions of the habitable globe—from many churches in India, which originated in the mission of St. Francis Xavier at Goa—from North and South America, China, Australia, New Zealand, and Oceanica. One-fifth of the churches, represented by the bishops, at the Vatican Council, had no existence at the time of the Council of Trent—nay, the countries in which many of them are now established, were totally unknown on the map of the world. At the time of the Council of Trent, there was not

even one bishop in the entire of the United States of America—at the Vatican Council they numbered as many as sixty. At any time during the Council of Trent, the number of Irish bishops present simultaneously, was limited to three ; and during the greater period of its sessions, they numbered only two. At different periods, there were four Irish bishops at the Council of Trent. On the authority of different authors, amongst others of Quetif, and Waterworth's Council of Trent, we learn the names of those four Irish bishops were Robert Waucop, Archbishop of Armagh, and Primate of Ireland ; Thomas O'Herlihy, bishop of Ross ; Donat or Donald M'Gougail, bishop of Raphoe ; Eugene O'Hart, bishop of Achonry. The Archbishop of Armagh was present at the Council only for a very short time. Thus, at the Council of Trent, there were only four Irish bishops—at the Council of the Vatican there were twenty in attendance. At Trent there was only one English bishop. His name was Thomas Godveus, as he is described by Waterworth, Anglus Epc. Asaphensis. At the Council of the Vatican, there were thirteen English bishops. There was no bishop from Scotland at the Council of Trent—to the Council of the Vatican, the long-suffering and faithful Church of Scotland, sent her entire number of bishops, whose names were Monsignor Archbishop Eyre, Monsignor Strain, Monsignor McDonald. The number of bishops at the Council of the Vatican, who were Irishmen, amounted to 73, consti-

tuting about one-tenth of the entire number of the assembled Prelates; and united to those of Irish descent, they reached the extraordinary number of 150, being about one-fifth of the assembled hierarchy of the Christian world. At Trent, the number of English-speaking bishops was very limited. At the Vatican, they formed a remarkably large element in its constitution. At Trent, the number of countries speaking different languages, represented by the bishops, was not very large; at the Vatican, they represented twenty-seven different languages, and the various dialects represented, were much more numerous.

The difficulties of travelling, at the period of the Council of Trent, were very great, and comparatively short journeys to Rome occupied a very protracted time. At present, bishops can travel from the extreme distances of the world with great ease and expedition. There are, however, still exceptions, as in the instances of bishops who dwell in the interior of the vast continents of America, Asia, and Africa, where civilization and science are penetrating at a very slow pace. Some of the Bishops, on their journey to the Vatican council, travelled for weeks on camels' backs before they could reach their intended ports for embarkation; and Mgr. Launy, the Bishop of Santa-Fe, was so obliged to ride on horseback for a period of forty-two days.

The Council of Trent marked, indeed, a momentous era in the Church annals; it was a shield

which has since protected her in formidable dangers; it was a power which, for three hundred years, has guided her destinies in safety, and has prudently directed her discipline, and wisely governed her prelates and people. Yet the General Council of the Vatican is one I may well contrast in importance with even the great Council of Trent. The locality of Trent was an undistinguished town in the Tyrol—the locality of the Vatican was the centre of Catholicity—the seat of Peter's chair, and of Catholic unity—the limina apostolorum—the very shrines of the Prince's relics. The Council of Trent, was presided over by legates—the Council of the Vatican was presided over by the visible Head of the Church, the representative and vicar of Jesus Christ Himself. The faithful who journeyed to Trent, were comparatively few, and not far distant. The faithful pilgrims to the Vatican numbered one hundred thousand, and many of those from the uttermost ends of the earth. The number of bishops congregated at any one time at Trent, was considerably under three hundred; the number of prelates at the Vatican amounted to more than 680, exclusive of cardinals.

When we contrast, to-day, the kingdom of Christ upon earth, the extent of her domain, the number of hundreds of her hierarchy, the tens of thousands of her priesthood, and the hundreds of millions of her faithful subjects, over the habitable globe, with what they had been at the time of the first general council, held in

the chamber at Jerusalem, how forcibly do they exemplify the text, "In omnem terram exivit sonus eorum, et in fines orbis terræ verba eorum!" Though boundless her empire, and numberless her children now, this General Council presents as palpable a demonstration as that council did then, of the unity, universality, unanimity, and authority of the one only Church of Christ on earth. Since that first council of Jerusalem, how many changes and vicissitudes over the surface of society—how many revolutions have convulsed the world—how many dynasties have arisen, lived their age, and sunk into oblivion!—yet Peter calls to-day as he did then, and the Church gathers round in council—the same yesterday, to-day, and for ever!—no misunderstanding her notes—immutable in her identity, indefectible in her vitality!

Population of Rome

AT THE TIME OF THE COUNCIL.

IN a statistical report, published annually by the *Camera Apostolica*, we have a detailed and accurate census of the population of Rome for the current year. The report is entitled *Stato delle Anime dell' Alma Citta di Roma per l'anno*, and gives the minutest facts with marvellous accuracy. The custom of an annual report dates so far back as the reign of Pope Innocent the Third. It was that great Pontiff that first conceived the idea, and these publications became afterwards from the sixteenth century a custom of the Roman Curia, in which are preserved valuable monuments approving its utility. You can know the condition of Papal Rome every year for the last 800 years ; the increase or decrease of its population, according to its prosperous or adverse fortune. You can know the inhabitants of Rome and their condition in the year 1198 ; the immense void created there by the absence of the Popes in Avignon ; its regeneration under Leo the Tenth ; the injuries inflicted by the soldiery of Charles the Fifth ; the palpable fruits of good

government under Sixtus Quintus, and so on down to Pius the Ninth, and the year 1867. The general statistics of Rome for the current year commence with a partial summary of every one of the *fifty-four* parishes into which the city is divided. In each parish the clerical element is distinguished from the lay, and then the sum total of both is given, enumerating the births and the mortality. In another portion of it, at one glance, you see the number of families, the individuals that have made first communion, the marriages, births, and deaths of the entire city. Then follows a list of the generic classes, in which the population is subdivided, computed under headings which were not contemplated in the parochial reports, and it winds up with comparing the population of Rome at Easter of 1866, with the Easter of 1867. Then follow the tables of the population, divided by age, and also tables which show in what conditions the greatest mortality has been verified; tables which calculate the changing of the population by births, deaths, and condition; and lastly a statistical resumé of the last ten years, from the Easter of 1858 to that of 1867. As, then, the revolutionary press, with its viper tongue, never ceases declaiming against Rome, as keeping the people in ignorance, and being the enemy of all instruction, the report concludes with a table of public instruction for all classes, and an enumeration of the religious, educational, and charitable institutions of Rome, which I shall include under "Education."

POPULATION OF ROME IN THE YEAR 1867.

Males.	
Under age	24,219
Celibates	36,016
Married	32,982
Widowers	4,959
Religious, School Pupils, etc.	6,227
Total males	104,403
Females.	
Under age	22,804
Marriageable	29,804
Married	30,471
Widows	10,359
Religious, Pupils, etc.	4,945
Total females	98,383
Military	7,360
Prisoners { Men	278
Prisoners { Women	42
Non-Catholics	457
Jews { Men	2,418
Jews { Women	2,232
Total population	215,573
Population in 1866	210,701
Increase	4,872

CLERGY IN ROME.

Cardinals	30
Bishops	35
Priests and clerks	1,469
In ecclesiastical seminaries and colleges	828
Friars	2,832
Nuns	2,215
Total clergy	7,409
Number of families	42,313

COMMERCE AND FINE ARTS.

Rome, being a great centre of ecclesiastical affairs, the seat of a numerous court, and a place much frequented by strangers, is essentially a consuming country, and must provide from abroad for the wants and comforts of life. It is difficult to obtain official returns of imports and exports, but it appears from publications, that the annual importations amount to about £1,600,000, and the exportations to only £360,000, a great part of the latter representing works of fine art. According to the returns published by the Ministry of Commerce and Fine Arts, the ancient pictures exported in 1868, were valued by the Government appraisers at £3,815, and the modern at £30,755 ; ancient sculpture at £238, and modern at £71,985 ; but these official valuations are far below the real produce of the articles.

HIERARCHY OF THE WORLD.

From the *Annuario Pontificio*, Pontifical Almanac for 1867, we learn that Pius IX. is the 257th pontiff that has occupied the Chair of St. Peter. He is 75 years of age, and 21 years Pope. The Sacred College of Cardinals consists at present of 55 members—15 created by Gregory XVI., and 40 by Pius IX. ; moreover, two are reserved *in petto*, so that there are 13 vacant Cardinals' hats. Since our present Holy Father was chosen Pope he has created 72 Cardinals, and assisted at the funeral obsequies of 78. The Roman Catholic Hierarchy

is composed of 961, between patriarchates, archbishoprics, and bishoprics. At present 131 of these sees are vacant. The Holy Father has created 4 archbishoprics, 99 bishoprics, and has raised to the rank of metropolitan 13 sees. There are 129 between vicariates, delegations, and prefectures-apostolic, 24 of which were instituted by Pius IX.

Of the 42 Oriental bishops who attended at the General Council of the Vatican, 13 were prelates of the Armenian rite. The venerable patriarch of Cilicia, whom they recently elected, was Monsignor Hassoun, who resided with them in community, in a palace assigned for their accommodation in the Lungara. The Chaldean bishops, with their most reverend patriarch, Youssouf, who was then 80 years of age, lived also in the edifying observance of community discipline, in the monastery of Santa Maria di Campo Marzo. Monsignor Barchina, who is a Persian Chaldean, resided with them. The Holy Father defrayed all their travelling expenses. The Chaldeans have two sees in the dominions of the Shah of Persia, Salamas, or Khosrova, and Sina. They have ten sees in regions under the political jurisdiction of the Sultan, Akra, Amédéah, Bassorah, Diarbekir, Djezirah, Kerkouk, Mardyn, Seert, Zako, and Mossoul, which is the chief see, and where the patriarch resides. There were eight pontifical theologians at the Council. F. Victor de Buck was theologian to the General of the Jesuits. There were three Procurators of Bishops.

Events During the Council.

PAPAL DECREES.

THE Pope and all the Fathers, the different congregations, and every constituted element in the organization of the Council, harmonized in perfect unity, in advancing the objects of the Council, and in steadily discharging the onerous and responsible duties they imposed. The Pope celebrated High Mass in the Vatican Basilica, on Christmas Day, and was attended by all the bishops, and this festival of the Nativity was solemnized with unusual magnificence and majesty of ceremonial, in presence of a vast overflowing assemblage of pious votaries from every region on the habitable globe. The months of January and February were extremely inclement—severe cold and high winds prevailed, and the city was deluged with unceasing torrents of rain. The aged Fathers suffered much; more especially, those from tropical and more genial climes. Still the important business of the Council continuously progressed, and the greatest assiduity and punctuality was manifested by all the bishops in attending the lengthened sessions of the special and general congregations, and to which

they were stimulated by the edifying and heroic example of the aged Sovereign Pontiff himself when the proceedings required his presence.

The Pope decreed that in the contingency of his death occurring during the Council, that "ipso facto" the Council ceased to exist, and the election of the next Pope should be made exclusively by the Cardinals.

The Pope proclaimed a general Jubilee for the entire Christian world, during the continuance of the Council, during which the faithful might obtain a plenary indulgence, on condition of doing the good works, and discharging the pious exercises prescribed.

There were four commissions. Each commission was composed of 24 bishops elected from different nations, of whom 6 were generally English-speaking bishops, England and Ireland having each 1 representative, Australia 1, and North America 2, and India 1.

Some of the bishops expressed a desire to effect some changes in the order of the proceedings, but the congregation maintained the principle that individual Fathers of the Council had no right of discussing the statutes laid down for the regulation of the proceedings and deliberations, and the Pope expressed himself as concurring in this sense.

A "postulatum" was presented to the Council, soliciting it to address an invitation, to the people of Israel, to abandon their vain expectation of the coming of a Messiah, and to believe in our Lord Jesus Christ, as the Saviour pro-

mised by Abraham, and announced by Moses. This postulatum was signed by 506 Bishops. Of these 140 were Italian Bishops, 72 American, 71 French, 33 Spanish, and 21 British Bishops. The brothers Lehmann, converted Jews, and now priests of the diocese of Lyons, promoted this petition, and it was cordially approved of and concurred in by our Holy Father Pope Pius IX.

The ex-Queen of Naples gave birth to a princess in the Farnese Palace, and the baptism of this daughter of the ex-Queen of Naples took place on the 29th of December, at the Farnese Palace. Cardinal Antonelli, representing the Pope, held the child at the font. The Empress of Austria, the ex-Princes of Naples, Tuscany, and Parma, several cardinals, and a deputation from the Neapolitan provinces, were present. The infant Princess received the names of Christiana Maria Pia.

The officers of the Council comprised Princes Guardians of the Council, Secretaries, Notaries, Scrutators, Promotors, Masters of the Ceremonies, Assegnatori dei posti, and their assistants.

Amongst the theologians who accompanied the Prelates from Ireland was Monsignor Laurence Forde, canon of Tipper, parish priest of Booterstown, and vicar-general of the Archdiocese of Dublin. He was theologian to the Cardinal Archbishop, and was also appointed theologian to the General Council. Monsignor Moran was secretary to His Eminence.

Very Reverend Henry F. Neville, Doctor of Divinity—late professor of moral and dogmatic

theology in the college of Maynooth, now parish priest of Passage, and canon of the cathedral of Cork—was theologian to His Lordship, Right Rev. Dr. Delany, Bishop of Cork. The eloquent Dominican, Father Thomas Burke, O.P., accompanied Most Rev. Dr. Leahy, Bishop of Dromore, as his Lordship's theologian.

ST. JOSEPH.

A petition from the bishops at the Council, and other petitions from the faithful of different parts of the world, and amongst them one signed by 150,000 devout Catholics of these realms, were presented to the Pope, soliciting His Holiness to place the universal Church, the pastors and faithful people, under the patronage of St. Joseph. The Holy Father conceded the prayer of the petition, and so placed himself and holy Church under the patronage of St. Joseph, by a decree dated the 8th of December, the feast of the Immaculate Conception of the Blessed Virgin Mary, 1870. The Church, with reason, aspires with confidence to the patronage of St. Joseph, for solace and protection for our Holy Father, for the universal Church, for her pastors and faithful people, amidst the calamities which overwhelm them in these evil days. St. Joseph's privileges were exalted, his influence is powerful. He was one of the tribe of Juda, and a descendant of the house of David. More favored than the patriarchs of old, he witnessed and welcomed the promised Messiah. He was the spouse of the Blessed Mother of God—he was the foster

father of Jesus—the guardian of his infant years—protected him and Holy Mary in the crib of Bethlehem, and in the flight to Egypt. He is a model for the old, as well as for the instructor of the young. St. Matthew tells us he was "vir justus," "a just man." He was a model of obedience to God's law—"he visited the temple every year;" of the law of the empire—he went to Bethlehem to register his name and the holy name of his spouse, in obedience to Augustus Cæsar's edict. He is a model for those who introduce an educational system, and forbids them separating secular from religious instruction. The office calls St. Joseph "educator optimus," and in the retirement of Nazareth Jesus was subject to Joseph and Mary, and under their care, St. Luke tells us, "the child increased in wisdom, and age, and grace with God and men." Behold the perfection of education! for there can be no wisdom without grace. Without religion and grace learning is ignorance, and wisdom is folly. Solicit St. Joseph's intercession with confidence. In these days of trial, affliction, and famine, in this land of Egypt, go to Joseph—"he is appointed over the land; can we find one wiser?"—he holds the keys of the granaries; he will open the treasuries of heaven, and liberally dispense them to all his clients; he will recognize us as his brothers. "Ite ad Joseph!" Go to Joseph! "The king therefore said to Joseph: thy father and thy brethren are come to thee, make them dwell in the best place."—Gen. 47.

PROFESSIONS OF FAITH.

Pere Etienne, the Superior General of the Lazarists, presented a most decisively worded address to the Pope, expressive of his own faith and that of his entire congregation of Vincentians, in the dogma of the Papal infallibility.

Cardinal Guidi, who is a Dominican, and the bishops of his order, and the Superior General Father Jandel, presented the Pope an address, expressive of their own faith, and that of their entire order, in the doctrinal infallibility of the successors of St. Peter, in conformity with the explicit doctrine of their great Father, St. Thomas Aquinas. The Passionist Fathers presented a similar expressive address. The Carmelite Fathers, in another address, expressed their faith in the doctrine. The Fathers of the several Orders of St. Francis, and the Augustinian Fathers, also made pious manifestations of their zeal, submissiveness, and lively faith.

The Marble Column.

O'NEILL AND O'DONEL.

THE Pope commanded that a marble column should be erected on the mount of San Pietro in Montorio, to commemorate the Œcumenical Council. The base will be formed from a block of the valuable white marble recently excavated from the Ripa, and which lay there concealed since the days of ancient Rome. It will present five sides, flanked with five finely sculptured marble statues, representing the five divisions of the earth, represented by the Bishops of the world at the Council. The names of the Pope, and all the Bishops who attended, will be engraved on this monument. The column will be surmounted by a bronze gilt statue of St. Peter. The cost of this construction, together with the furnishing and decorations of the Council hall in the Vatican, will amount to £50,000. This hill on the Janiculum, commands a charming panoramic view of all Rome. Here St. Peter was crucified: the adjoining church was originally erected by the Emperor Constantine—it was rebuilt by Ferdinand and Isabella of Spain. In addition to the veneration in which this spot is held by all Christendom, it is for Irishmen associated with many endearing recollections. It gives title to the Cardinal Archbishop of Dublin; and

beneath the church repose the ashes of O'Neill, and O'Donel, the great Irish exiled Earls of Tyrone and Tyrconnell, and of Eugene Matthews, former Archbishop of Dublin. I formerly visited this place with the deepest interest, in company with my fellow-traveller to Rome, the zealous, edifying, and esteemed parish priest of Banbridge, in the diocese of Dromore, the Rev. John O'Brien. We minutely examined the inscriptions, and he read for me, over their graves, the poetic lament of their old Irish bard—and we offered a prayer to God, and solicited our Lady's intercession, for their souls' repose. It was a midsummer's evening, calm and balmy, and the lengthened day was quietly sinking into repose. The copious limpid waters of the Fontana Paulina, on the verge of which we sat, kept their usual continuous chorus, and cooled the fevered atmosphere, as they flowed into the spacious basin, and rippled away over the sides; and the sun, after his prolonged journey, was setting beyond Monte Mario, and going down to his chamber behind the western hills. We indulged in a sentimental mood, and wandered, in idea, from the graves of the Earls, off to the western cliffs, and along the coasts of Antrim and Donegal, and on the events which associated them in our memories. We looked down on that venerable eternal city, whose history is the circumference of the past destinies of the world, and which at present is the centre of Catholicity, on which 200,000,000 of eyes converge for guidance. The shadows of St. Peter's

dome, and the other modern and ancient structures, were extended to their utmost length, before the setting luminary, and they seemed to me like those precious graces, which heaven bestows in the meridian sunshine of our days, which are then disregarded, bear no fruits, and cast no shadows, but which in the evening of our declining life, are magnified in our estimation, and are then only truly appreciated when we are on the eve of losing them for ever. O Jesus! teach me to catch each moment as it flies past—to fill it with good works—"to be wise redeeming my time"—protect me from the temptations of deferring my conversion and of abusing grace in the meridian of life—shield me—"a sagitta volante in die," "a dæmonio meridiano"—"From the arrow that flyeth in the day"—"from the noon-day devil!"—Ps. xc. 6.

The Gesu: the Te Deum.

THE LAST EVENING OF THE YEAR.

ON this evening the Holy Father of the Faithful, accompanied by the cardinals, civil and ecclesiastical dignitaries, magistrates, representatives from all the public corporate bodies, and the superior officers of the Papal court, proceeded from the Vatican Palace to the church of the "Gesu," to sing a *Te Deum* and return solemn thanksgiving to God for the blessings bestowed on himself, on his people, and on the entire Christian Church, during the year which was just drawing to a close. This ceremony takes place on the last evening of every year in the Gesu, but on this occasion the congregated bishops of the world invested it with extraordinary solemnity.

The ceremony took place about an hour before sunset. It was a very calm winter's evening—soft and still—and the declining rays of the sinking sun, which was about disappearing for the last time this year beneath the horizon, lit up the entire scene with a dim subdued light, that produced an indescribable feeling of melancholy, and harmonized well with the last ceremonies employed by religion over the expiring moments of the departing year, which was soon to pass into the vast gulf, and be counted with the time that had been. A vast

tide of human beings from all directions of the city was now flowing towards the church, which, with the piazza, soon became densely crowded with the congregated masses, and the military on duty required to exercise their most strenuous exertions to prevent the narrow avenues being entirely blocked up by the long line of carriages. The "Gesu" is the principal church of the Society of Jesus, and is situate in the "Piazza del Gesu." It was built by Cardinal Alexander Farnese, and Giacomo della Porta, after the designs of Vignola, and was commenced in the year 1568. It has a fine façade, consisting of double rows of Corinthian columns and pediment, and built of Travertin, and with this exception it is not remarkable externally for any distinguishing architectural feature—but internally!—how exquisitely beautiful—how gorgeous and inestimably rich in all that religion holds sacred—in all that boundless wealth can supply—and the most refined art can produce! It is decorated with rare marbles, and costly stones, and with pictures from the pencils of the great masters, amongst whom may be numbered Padre Fiammeri, Gasper Celio, Paul Brill, Baciccio, and Carlo Maratta—and with many specimens of statuary in marble from the chisels of the most eminent sculptors. The statue of St. Ignatius is of silver. But the two most attractive objects in the church are, first, the altar of St. Ignatius, which, for profusion of wealth, elegance of design, and grandeur of effect, ranks amongst the most superb

altars that were ever erected for the adoration of the Almighty. It was designed by Padre Pozzi, a Father of the Society, and shall ever remain a grand monument of his unrivalled architectural genius and artistic taste. Beneath the altar, in a costly urn, repose the relics of the glorious saint in whose honor it is erected. Next to this altar in costliness and beauty is that of St. Francis Xavier ; in a sumptuous shrine above it is preserved the right arm of that renowned missionary and wonderful servant of God—that bit of clay which the omnipotent One employed as an instrument for the baptism of hundreds of thousands of heathens, emancipating them from the slavery of idolatry and sin, introducing them into the liberty of the children of grace, and securing for them the possession of their everlasting inheritances !

The piazza, and every available spot that could command a view, were thronged by dense crowds of anxious expectants, and every eye was turned towards the corner of the narrow street by which the Pope was to arrive. All the fronts of the houses were ornamented with crimson, yellow, and scarlet draperies, and pieces of pendent tapestry—and in some instances garlands and festoons hung across the streets from opposite houses. Every house had a balcony, and every balcony was occupied by elegantly dressed ladies and gentlemen, and officers of different nations in military costumes. An open space was reserved before the church and before the " Casa Professa," and was lined

by detachments of cavalry, and infantry of the Grenadier Guard, in their white uniform and bearskin caps.

After a few moments more of anxious suspense, a sentinel was seen running from the corner to the commanding officer, to report that the cortege was in sight. The officer waved his sword, the military lines "dressed up" and stood "attention." Immediately after a dragoon, with his sword drawn, cantered into the piazza, and took up his position before the church door. After a considerable interval another dragoon arrived in a similar manner. Then came the "Batta la Strada," an officer in sky-blue uniform, long boots which came above his knees, his saddle-cloth of scarlet and gold, and a brass helmet with red flowing plume. Next came a carriage conveying the sacristan with the Pope's pontificals, then a subaltern and squadron of dragoons, after which appeared the Pope's carriage, which, though not his state carriage, as he does not go in state on this occasion, was of the most gorgeous description, the panels being most elaborately carved, and the gildings and ornaments and flowing plumes of the most dazzling brilliancy. It was drawn by six large black horses with long tails, and their manes plaited with ribands, tassels, and rosettes. The housings, traces, and harness were covered with silk crimson velvet, and studded with sumptuous ormolu ornaments, and large flowers of golden threads adorned the head of each horse. The postillions were draped in scarlet

silk jackets, with long boots of red Morocco leather, topped with lace. They wore no hats, but only long powdered wigs with long queues. After the Pope's carriage rode a squadron of the noble guards, and followed by a long line of cardinals' carriages, each with his princely suite, and the procession was closed by another detachment of dragoons. The instant the Pope entered the piazza, there was a prolonged flourish of trumpets, and a rumbling roll of drums reverberated on all sides; all the military fell on one knee, presenting their muskets with one hand and holding the other to their caps, the officers grounded their swords, the ensigns lowered the papal colors to the dust, and the entire multitude fell prostrate to receive the blessing of the Holy Father, Christ's representative on earth. The Pope alighted from his carriage before the "Casa Professa," and was received by his Paternity the general, and Jesuit fathers, the cardinals, and all the great officers of state, the whole being encircled by a body of the Swiss guards.

The "Casa Professa," or professed house, adjoins the church, and was built by Cardinal Farnese, and is the residence of the general and Jesuit fathers, and German students. It is venerable and hallowed by having been the residence of many glorious servants of God, who are now reigning with Christ in heaven. Here resided St. Ignatius, St. Francis Borgia, St. Francis Xavier, Acquaviva, Father Laynez, and Cardinal Bellarmine. Here also St. Aloysius

and St. Stanislaus, noble youths, the darlings of their families, postulated for admission into the society, and by heroically sacrificing all the goods and pleasures of earth, family, friends, and all the endearments of home, for the love of Jesus, each, even in this world, placed his foot upon the threshold of heaven.

The Holy Father, accompanied by his cardinals and suite, and escorted by a guard of honor from the noble and Swiss guards, was then conducted by the general and Jesuit fathers through the passages of the "Casa Professa" to the sanctuary of the church, and knelt on an elevated and richly embroidered scarlet priedieu, and the Blessed Sacrament was exposed for the adoration of the faithful. The church was crowded to excess, and numberless wax-lights most imposingly disposed, and reflected from the glittering diamonds, and precious stones, and dazzling ornaments of gold and silver, lit up the wonders of this glorious fabric, and produced an overwhelming feeling of veneration and awe, which made a person imagine that he heard a supernatural whisper breathing into his ear: "Take off the shoes from thy feet, for the ground whereon thou standest is holy!" The music of the choir, which was exclusively vocal, was captivating beyond expression, and formed a delicious supernatural chord of voices that seemed an echo from heaven. Gradually they swelled into an overwhelming burst of the most enchanting harmony, again they slowly and softly

died away, the bass voices dropping off as the notes were prolonged. These charming notes were then spun out and attenuated, till only one melodious, slender octave voice preserved the gentle echo, gradually dying away, till it stole our senses towards heaven, and made us doubt if it were not supernatural; and so gently and imperceptibly did it become attenuated, that even after it had died away, we imagined we still heard the distant note afar off. Soon it struck our ears again, and gradually swelled louder and louder, till the sweet voices of all joined again in the powerful chorus of the full choir. The varied intonations seemed like the soft notes of an exquisitely strung Æolian harp, that the gentle breeze of a summer zephyr swelled into the most harmonious and dulcet notes, and again softened down to the gentlest breath, as the declining breeze died away on the languid stillness of an eastern eve. The Pope gave the benediction of the Blessed Sacrament, after which the procession returned in the order in which it had arrived.

Oh! bountiful benefactor! generous giver of every good gift! as the number of my years revolve, the number of thy gifts accumulate; so may my grateful acknowledgments be unceasingly multiplied! You have solicitously thought of me, not merely during the year now closing, but you have been mindful of me from eternity! You! the eternal and omnipotent One, have thought of me, a creeping clod of clay! What am I that thou shouldst be

mindful of me? Thou art from the beginning, and shalt be for eternal ages, and the heavens are the work of thy little fingers! in thy sight emperors are but as little insects; whole worlds but as imperceptible specks; and the waters of expansive oceans as but a drop of morning dew pendant from a reed!—and you think of me! —me, nothing—oh! less than nothing—a rebel and a criminal! You not only thought of me, but to save me you dreaded not to enter a virgin's womb — you hung for three hours from three nails, every wound streaming torrents of blood, every drop a flood of salutary balm to heal the diseases of my distempered soul, and to impart to me strength to enter through the eternal gates to my forfeited inheritances! Behold, O God! on this last evening of the year, I again proclaim thee as my creator, my king, my Redeemer! "In thee we live, move, and have our being." I owe to thee my existence, and the preservation of that existence during the past year, and in every instant of my being! I thank thee for the air I breathe; for the raiment with which you clothed me; for the daily bread with which you supplied all my wants; for the inestimable graces you have conferred on me! Oh! grant me the most enthusiastic fervor, that, prostrate on this evening before thy divine Majesty, I may, from an overflowing heart, send forth outpourings of gratitude, thanksgiving, and adoration, in joining my voice with the chorus of thousands in singing this thrilling, joyous can-

ticle: "Te Deum Laudamus!" Oh! grant me that I may employ all thy precious gifts as instruments to attain that blessed kingdom, where our years shall not fail; where we shall love all we shall behold; where we shall behold all we can ambition; where we shall possess all we can love; and where we can desire nothing more than what we shall love and possess; where we shall possess, love, and see God face to face; and where we shall sing his praises from everlasting to everlasting! "Amen, Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength, to our God, for ever and ever!" Amen.—Apoc. vii. 12.

The Epiphany.

EASTERN RITES. THE ACADEMIA IN THE COLLEGE OF THE PROPAGANDA.

THE Epiphany, the great Christmas Day of the Gentiles, always observed as a festival of the highest class, was this year celebrated in Rome with especial solemnity, in consequence of the presence of the congregated bishops of the Christian world ; and was invested with additional devotional interest, from those churches of different rites in communion with Rome having been fully represented, and their prelates officiating in their solemn functions, according to the prescribed oriental and other rites of their several rituals. Every day during the octave, solemn masses in different rites were celebrated, and sermons were preached in different languages in the church of San Andrea della Valle. On the octave day the solemn mass was celebrated according to the very ancient Ambrosian rite. The sermon on this occasion was preached by Most Reverend Monsignor Manning, and His Grace of Westminster seemed to have excelled even all his former, happiest, and most successful efforts ; the sermon was more than ever stamped with that sublime originality of idea, force of argument, substantive doctrinal matter, classic elegance of

style, and eloquence, which indelibly characterize every thing that emanates from the pastoral, pulpit, or pen of that gifted dignitary and brilliant ornament of the Church of England. The large church was crowded to overflowing by congregated masses of the faithful, and by a large proportion of the prelates of the world, who were unanimous in their expressions of admiration and approbation of the learning, salutary instruction, and edification the sermon imparted to every soul present.

During the festivities of the Epiphany, an intellectual entertainment called the "Academia," which elicits the liveliest interest, is given at the college of the Propaganda, to which cardinals, prelates, visitors, and distinguished citizens of Rome are invited. The entertainment, ordinarily, is confined to one evening, but the numbers applying for tickets on this occasion were so overwhelming, that the limits of the hall were found inadequate, and to accommodate all, the entertainments were prolonged for three evenings. The Academia consists of literary productions, poems, songs, and recitations delivered by the students, who are natives of different countries of the world, and in their native languages and music. The students are considerably over one hundred in number, and represent every quarter and almost every country on the globe. Nature has employed her chisel to sculpture their countenances into every variety of feature, from those of the flat face of the African and Chinese, to the pro-

longed, sharp, aquiline features of the European; and every latitude, zone, tropic, and clime, have tinted their complexions in their own peculiar dyes, from the darkest black of the equator, to the fairest white of the arctic regions, graduating through every variety of middle tint, red and brown, ochre, copper-color, and brunette. The composition and grouping of the scene, combining such a diversity of feature, complexion, and language, in those pious levite youths, presented a most curious effect. It seemed as if religion, to prove that the extent of her cultivated garden was circumscribed only by the limits of the habitable globe, culled a shrub, a leaf, a fruit, a flower from every bed and vale, from the "hills of frankincense," and the "mountains of aromatical spices;" a tea-tree branch from China; a palm leaf from Ethiopia; a rhododendron and a fuscia from the Hymalays; a date, a grape, a pomegranate, and primrose; an olive, a lily, the shamrock, thistle, and the rose, and tied them together in the bonds of charity, and presented them as "a bundle of myrrh," or as a charming bouquet, blooming with the bright hopes of a blessed immortality, redolent of the sweet odor of sanctity, and presented it on this festival of the Epiphany to Rome, the seat, the shrine, of the one, holy, catholic, apostolic faith! "Fasciculus myrrhæ dilectus mihi."—Cant. i. The recitations were delivered in thirty different languages. The African ode was delivered by Rev. Signor Gulielmo Samba, who acquitted himself most

creditably; the English one by Signor Carlo M'Carthy di Bristol, who was equally successful. A "trio" oriental song was executed by an Armenian, a Copt, and an Arabian, and the extraordinary intonations and accompanying grimaces and gestures elicited clappings, acclamations, and convulsive peals of laughter. The piece selected in the Irish language was an ode on the Immaculate Conception of the Blessed Virgin Mary, composed by His Grace Most Rev. Monsignor MacHale, Archbishop of Tuam, and was most effectively delivered by Signor Terenzo O'Donnell di Tipperary nell'Irlanda. An orchestra of highly skilled musicians performed superior instrumental music at intervals during the entertainments of the evening, and a select chorus of vocalists sang a hymn to the Pope composed for the occasion, producing most harmonious chords, and executing most complicated passages, with exquisite musical science and taste.

It was long after sunset before the entertainments terminated. The night was dark—very dark. It is better to enter the house of mourning than the house of feasting—but the sun on these short wintry days merely peeps above the horizon into our northern hemisphere, is repelled by its dreary appearance, and, like a pleasure-seeking votary of the world, hies away to enjoy himself in the flowery fascinating regions of tropical climates. After leaving a distinguished assembly, and exciting entertainments such as those of Propaganda, and,

whilst wending our way through the silent streets of a city in a foreign land, a pleasing melancholy secures an entrance for grave and religious ideas into a contemplative mind. The atmosphere was transparent, and the stars were twinkling brightly—there they are beaming with sparkling brilliancy, spangling the vast azure concave of nature's dome! How effulgent their dazzling lustre! the glowing sapphire, the amethyst, the ruby, and sparkling diamond hide their bashful blushes when contrasted with their radiant glories! Oh! what engineer's line has measured their precise position in infinite space? what Corinthian column or adamantine arch supports their ponderous orbs in the midst of ether? They naturally suggested the thought of the mysteries commemorated on this festival of the Epiphany—of the invitation and introduction of eastern princes to the new-born King of Glory! Mystery! how did they know the star came to invite and guide them? They did know it—but think of the unhesitating alacrity with which they accepted the invitation, seized the opportunity!—instantly they leave palaces, country, and friends, and travel in the depths of winter through an unknown country, to seek an infant in a crib! They were rewarded—they found Jesus!—they returned another way—they arrived at home, "in Patria!" Oh! the wisdom of co-operating with the first invitation of grace! Alas for those who have to lament invitations declined, graces rejected, opportunities lost, never to

return!—"Lex vigilantibus—I will not call always." Those orbs shone all day with the very same brilliancy with which they do at present, but their light was overpowered by the greater glare of the sun, and we discerned them not till he retired and left the world in darkness; and see also, in proportion as we now gaze more intently, in the same proportion do their numbers increase on our vision. So, thought I, the votary of the world, in the bright meridian of his days of youth and pleasure, dazzled by the fascinations of passion, sees not the most obvious truths, till God, by sickness, trials, and tribulation, screens the world and passion from his view; and then, in that salutary gloom of disengagement, he begins to discern the first glimmerings of momentous truths, edifying examples, opportunities, and aids to virtue, and now recognises what he regarded calamities, as dispensations of divine providence to bring him to conversion and to God; and the more he contemplates and co-operates, the more abundantly do those graces pour in upon his soul, till, like Stephen, when he was stoned, the very heavens open on his vision! But for those holy souls who ascend higher, and enter into religion, where their intimate communings with God enable them to peer into the "third heavens," what secrets are revealed to their enraptured eyes of faith?

This contemplative soul is like the eagle that springs from the crest of her lofty eyrie, and borne on strong pinions soars high above the

steeps of heaven, to altitudes where she is undiscernible to the contracted vision, and vulgar eyes of men, and there poises herself motionless in ether, and peers with extended pupils, and penetrating gaze, into all the radiant splendours of the dazzling orb of the sun in his meridian brilliancy; and aloft, and alone, regards all his gleaming effulgence as exclusively her own! This royal bird, the most noble of all the feathered tribe, in that exalted position, deigns not to cast even a glance after the grain of sand that falls from her foot to the ignoble region of earth beneath, she is so totally abstracted and absorbed in the glories of the effulgent luminary! So the noble soul, born for eternity, boundless in her capacities, elevated on the wings of contemplation, soars in ecstacy above all sublunary things, gazes at the Sun of Justice face to face, and is so totally absorbed in His infinite perfections, that she despises all the kingdoms of the world, which, in comparison with Him, she estimates as of no greater extent than the point of a cambric needle, and as more worthless than a grain of sand compared with the entire earth! This eternal soul is restless elsewhere: she is ambitious of a domain, whose extent is infinity—a good, whose substance is immensity—a period of possession, whose duration is eternity—that is, God. O God! our souls were made for Thee, and never can they rest, till they rest in Thee!—"Satiabor cum apparuerit gloria tua!"—"I shall be satisfied when thy glory shall appear!"

His Grace of Westminster:

CATHOLICITY IN ENGLAND: THE ENGLISH COLLEGE IN ROME: THE SCOTCH COLLEGE IN ROME.

MOST Reverend Dr. Manning, on his arrival at Rome, was highly honored by the Pope, who sent for his Grace, and on his reaching the Apostolic chamber, his Holiness expressed his approbation, and highest commendation, for his unceasing solicitude, and that of the hierarchy and clergy of all England, in promoting the interests of religion in England, and for the efficient advocacy and zeal, with which he ever defended Apostolic truth. This was a graceful compliment and a well-merited recognition of the indefatigable efforts of the hierarchy and clergy of England in extending the kingdom of Christ in that country, once the flourishing seat of religion. How heaven has blessed their labours with abundant fruit may be seen in the following statements given in the "Osservatore Romano."

CATHOLICISM IN ENGLAND.

"In the year 1830, England had 434 Catholic priests, 410 churches, 16 convents, and no monastery or religious house for men. In 1862, the priests were 1242, the churches 872, the religious houses for women were 162, and for men 55. In 1867, the priests were 1,415, the

churches 1,014, the monasteries 63, the convents 204, and colleges 11. In the sole city of London there are 17 convents for men, and 32 for women, one seminary, and three colleges. The number of Catholics in the principal cities of the United Kingdom is becoming every day more considerable. At Liverpool there are 100,000 Catholics, Manchester contains more than 70,000, and in all London their number reaches 300,000. Conversions to Catholicism continue in really consoling proportions. In London there are every year about 1,000 persons converted, half of whom belong to the easy and educated classes, and the other half to the working classes. The proportion of the progress in the number of priests, churches, and convents in the city of London, is as follows :— In 1826, there were in London, 48 Catholic priests ; in 1851, there were 113, and in 1863, 194. In 1826, there were 24 churches ; in 1851, 46, and in 1863, 102. At the first epoch there was only 1 convent, at the second 9, and now 25. No religious house for men existed in 1826. Now there are 15, besides 34 hospitals and charitable institutions, which did not exist at all at that time. This is how Catholicism is languishing and expiring in the very centre of Anglicanism—one of the most formidable enemies of the Apostolic Roman Catholic Church."

THE ENGLISH COLLEGE IN ROME.

An hospice for the accommodation of English pilgrims was established in Rome by Ina, king

of the West Saxons, during his visit to the shrines of the apostles, in the year 727, not very long after the conversion of Britain to Christianity. It was burned in the conflagration of the Borgo. It was rebuilt in the ninth century by King Ethelwolf. Exceptional privileges were granted to this institution at the request of Alfred, and they were confirmed by Pope John XX. at the request of King Canute, who, after the example of Alfred, visited the Eternal City in the year 1031. It was again burned to ashes during the invasion of Rome by the Emperor Henry IV., in the year 1083. It long ceased to exist. In the year 1204, Pope Innocent III. built the hospital of San Spirito in Sassia, on the site, and endowed it with the estates of the old English hospice. The transfer of the property was sanctioned by John, king of England. As compensation, however, Pope Honorius III., in the year 1216, conceded to the English pilgrims the monastery of San Pantaleo, near the Forum Agonale. One of the great bells still erected there bears a record of the grant, dated 1243. This monastery subsequently passed out of the possession of the English. King Offa, of Murcia, is supposed by some to have visited Rome, and purchased a house for his subjects near the church of the Holy Trinity. An hospital, exclusively for distressed merchants and sailors in Rome, was established in the year 1306, in Trastevere, near the church of San Crisogono, and was placed under the patronage of St Edmund. In

the year 1351, another hospital for the English in Rome was founded through the bounty and piety of John Shepherd and his wife Alice, natives of London. St. Edmund's hospital fell into decay, and its revenues were transferred for the support of St. Thomas's, in the year 1463. St. Edmund's church was taken down by Alexander VII. Some monumental remains still record the residence of the English in this district of Rome: amongst others an inscription commemorating Cardinal Robert Somerset, who was archbishop of York, and died in the year 1241; and another, in the adjacent church of St. Cecily, to Cardinal Adams, bishop of London, who died A.D. 1397. A new English church, exceeding in extent and splendor all those that had previously existed, was erected in Via di Monserrata, in the year 1445, in honor of the Holy Trinity and St. Thomas, and was consecrated by Pope Eugenius IV., and to which a valuable donation of church plate was made by the Duchess of York, mother of King Edward IV. of England. In the year 1502, Pope Alexander VI. conferred on it many privileges: it was served by twelve canons, and was so munificently endowed that it possessed a revenue of £13,000 annually. Again came disastrous days for St. Thomas's. During the reign of Henry VIII., it was despoiled of all its property. The rigid prosecution, the tortures, and capital punishments inflicted on the missionary priests in England during the penal laws in subsequent reigns, left the Catholics of

England in so forlorn a condition, that the most strenuous efforts which zeal could employ, were exerted to establish colleges on the continent to educate priests, to supply the exigencies of religion in those bitter days of persecution. Two of the most active agents in promoting this holy work were two Jesuits, Father Robert Persons and Father Campion. Father Campion was arrested, was imprisoned, subjected to agonizing torture in the Tower, and eventually was hanged, embowelled, quartered, and burned at Tyburn. Father Persons was generously supported by Philip II., king of Spain, and succeeded in founding colleges for English ecclesiastics in St. Omer's, Madrid, Seville, Cadiz, and Valladolid. This holy Jesuit felt ambitious to establish a college in Rome also for the English mission. Dr. Allen, afterwards Cardinal Allen, suggested that St. Thomas's hospital might be converted into the required college. Pope Gregory XIII. willingly acquiesced, and the change was effected by a bull, dated 23rd April, 1579. The first rector was the Rev. Maurice Clenock. Cardinal Morone, who presided as legate at the Council of Trent, was appointed protector. The Pope, accompanied by eleven cardinals, honored the college with a visit, and presented munificent donations, and the new college soon numbered 100 students. The efficiency of this college is best proved by stating the edifying fact, that within the first fifty years of its foundation, during England's days of trial, it sent 300 priests to England, one

hundred of whom gloried in suffering torture for the faith, and forty shed their blood and suffered death for Christ. The Christian heroes of the English college won the admiration of St. Philip Neri, Cardinal Borromeo, Cardinal Baronius, and of all Europe. In the year 1680, the college of St. Thomas was rebuilt by the munificence and under the protectorate of Cardinal Howard, of Norfolk. His eminence added another to the honored members of the houses of the Howards, of ancient lineage, high and noble blood, distinguished for their generous patronage of literature and the fine arts, but more especially for their invincible adherence to holy faith; one of the present representatives of whom is Philip Henry Howard, Esq., of Corby Castle, Cumberland.

Again the tide of adversity inundated St. Thomas's. On the occupation of Rome by the French soldiers, the students were ejected, and Murat and his staff established his headquarters in the college. Again the tide ebbed, and again St. Thomas's appeared above the declining waters. Pope Pius VII., on his return from exile, restored the college in 1814. Very Rev. Dr. Gradwell was appointed rector, and the students again occupied it in the year 1819, where they since continue in undisturbed possession. A brilliant halo will ever shine round the college of St Thomas, reflected from the martyrs who sowed their blood as the seed for the preservation of religion in England, and from the many distinguished dignitaries with

which its members adorned that former seat of religion; but from none more brilliantly than from the great Cardinal Wiseman, who seemed to have been born in the centre of a circle, whose circumference within his reach was surrounded by every branch of theology, polite literature, accomplishment, science, taste, and art, and from which he could take up each, use it, lay it aside to take up another, till with facility he went through the entire circuit. Born very nearly in Spain, he seemed, like Eliseus of old, to have caught the cloak and the spirit of the great Spanish Cardinal Ximenes.

THE SCOTCH COLLEGE IN ROME.

The Scotch College in Rome dates its origin from the foundation of a hospice for Scotch pilgrims to Rome, so far back as the days of Malcolm and Margaret of Scotland. It lost much of its property, a portion of which was restored during the time of Mary Stuart, queen of Scotland. The college encountered many trials, and underwent varying vicissitudes, till Pope Clement VIII., in the year 1600, enabled them to open a college in Strada Filice, but the students were afterwards transferred to other houses. The Scotch College was for some time fostered by the patronage of Cardinal Borghese and Cardinal Barbarini, both of whom were elevated to Peter's Chair, under the titles of Pope Paul V. and Pope Urban VIII. In the year 1615, Pope Paul V. transferred the government of the Scotch college to the

Jesuit Fathers. The college for a considerable time enjoyed the revenues of two extensive abbeys in the kingdom of Naples, but those possessions were confiscated at the time of the suppression of the Jesuits, and have never been restored. During the invasion of Rome by the French revolutionists, the property of this, like that of all other British Catholic institutions in the city, was seized on, and the students were dispersed. The collegiate establishment was again instituted in the year 1814, by Pope Pius VII., on his return to Rome from captivity. On the death of Very Reverend Rector Angus M'Donald in 1833, the college was closed, and the students were transferred to the Propaganda. It was opened again in 1835, and some of the property bequeathed by the last of the Stuarts, Cardinal York, having been recovered, the revenues are now sufficient to support a very limited number of students. The college owes much to the great literary acquirements and energetic zeal of the distinguished rector, Dr. Macpherson. Dr. George Conn, a man of great erudition, and author of the work, "De duplici Statu Religionis apud Scotos," was an alumnus of the Scotch college. He was commissioned by Pope Urban VIII., as internuncio, on important diplomatic negociations, to the court of St. James's, London. On the eve of his elevation to the dignity of cardinal, he died, and was buried in San Lorenzo in Damaso. The Scotch college in Rome enrols amongst its alumni many names justly

esteemed as celebrities by literature, religion, and virtue—amongst them are Mgr. Grant, Mgr. Hay, Mgr. Geddes, Mgr. M'Donald, Mgr. Cameron, former Vicars Apostolic of Scotland ; Mgr. Leslie, Bishop of Vacciensis, in Hungary ; and Cardinal Charles Erskine. A monument is erected in the church to John Stewart, who died in Rome in the year 1739 ; he was chamberlain to James the Third, and was the son of James, Earl of Bute. The students of the Scotch College in Rome are not numerous, nor are their funds affluent ; but though their revenues are circumscribed, and the number of the students limited, they yield to no others in the perfection of their discipline, distinction in the schools, and zeal on their after missions. The house has sent many eminent dignitaries to the Church of Scotland.

ST. CLEMENT'S. THE IRISH DOMINICANS IN ROME.

On the 1st of February, a solemn mass, at which a sermon was preached, was celebrated in the ancient church of San Clemente, and the excavations were thrown open to the public, in honor of the Feast of St. Ignatius of Antioch, the disciple of St. John, whose relics repose under the altar of the Irish Dominican Church. The excavations were effected under the directions of the Very Reverend Prior, Father Mullooly, an Irish Dominican, to whose zeal and taste the world is indebted for the treasures of ancient Christian art, which are there revealed. They were visited by the Prince of Wales, during

his Royal Highness' sojourn in Rome. The frescoes of the subterranean church, which date from the fourth century, are in wonderful preservation, and were visited by many hundred persons, being illuminated by wax torches. Archbishop Manning preached the sermon, which was delivered from the ancient pulpit, dating back to the ninth century. The auditory consisted principally of English and Americans; but there was also a considerable number of foreigners acquainted with the English language. The Pope was expected, but did not come, having in the morning gone to the Appolinare Seminary.

St. Clement's Church is the most perfect and most interesting specimen extant of the architectural style of the temple of early Christian times. It is erected on the very site of the patrimonial residence of Pope St. Clement, and in which the Apostles, Paul and Barnabas, were for some time hospitably entertained. The present church was erected in the ninth century. It was conceded to the Irish Dominicans in the year 1602, by Pope Clement VIII. The Irish Dominicans were, also, for a considerable time in possession of the convent and church of St. Maria della Pace. It was ceded to another congregation by the express desire of Pope Leo XII., during the priorship of Dr. O'Finan. The Irish Dominicans once owned a third convent in Rome, that of San Sisto, on the Appian way, and which they prized very highly, as this house was sanctified by the residence of

St. Dominic himself. It was in this holy place also, that a youth of the Howard family of Norfolk, at the early age of sixteen, took the habit of the Friar Preachers, in the year 1646. He was afterwards exalted to the dignity of Cardinal.

THE IRISH AUGUSTINIANS IN ROME.

The convent of the Irish Augustinians in Rome, is situated on the Tiber, immediately opposite the castle of San Angelo. Formerly they occupied the priory of San Matteo in Merulano, built on the site of the patrimonial residence of St. Cletus, one of the successors of St. Peter. They were for a time deprived of it, but it was again restored to them by Pope Clement XII., in the year 1739, and at the solicitation of the "Pretender," James III., son of James the Second of England, and in the person of the Irish Augustinian, Father Fleming, who was chaplain to the Austrian Irish Brigade. Again they lost its possession, during the French occupation of Rome, after the Revolution; and afterwards, in the year 1819, Pope Pius VII. gave them the Celestine monastery of San Eusebio. Subsequently they removed to their present convent, called Santa Maria in Posterula; so called from an ancient gate that stood there, called "Posterula Saxonum." The church is remarkable for a marble drapery supported by angels, from the chisel of Bernini. This convent was presided over for some time by the Very Rev. Father James Spratt, of the

Augustinian Church, Dublin; brother to the Carmelite Father and Provincial, Very Rev. John Spratt, D.D., God's "faithful and prudent servant;" the promoter of every good work amongst the Christian family of this city; abstinence for the intemperate; domestic comforts for the poor room-keeper; a home for the orphan; instruction for the ignorant; a refuge for the forlorn; a night asylum for the houseless wanderer. "Fidelis servus et prudens, quem constituit Dominus super familiam suam." "The faithful and prudent servant whom the Lord has placed over his family."

CANDLEMAS DAY.

The institution of this very ancient festival of Candlemas, commemorative of the purification of the Blessed Virgin Mary, and the presentation of our Lord in the Temple, or, as it is styled by the Greeks, the "Upante," from the meeting of Simeon and Anna with the adorable Infant and his holy parents, derives its origin from very remote antiquity. Some ecclesiastical writers assert it was instituted during the reign of the Emperor Justinian, in the year 542, on the occasion of a fearful plague in Constantinople. St. Ildefonsus, who was a Benedictine monk of the abbey of Agaliense in Spain, and was afterwards Archbishop of Toledo, and who flourished in the year 650, makes mention of its celebration in his day. St. Sophronius, who was patriarch of Jerusalem, and celebrated for his opposition to the Monotholite heresy, de-

livered a discourse on the feast of the purification, and he lived 50 years earlier than St. Ildefonsus. St. Eligius, who was bishop of Noyon in France, and who erected the shrine to St. Genevieve, alludes to this festival in the year 590. But its origin is still more ancient, as it is mentioned by St. Cyril, patriarch of Alexandria, and he presided as legate at the third General Council, that at Ephesus, in the year 431, in which the Nestorian heresy was condemned. Its institution is again attributed to Pope Gelasius, who was elevated to Peter's chair in 492. Many ecclesiastical historians assert it was celebrated so early as the year 340, by St. Gregory of Nissa, brother to St. Basil. It is, undoubtedly, of great antiquity, and was probably celebrated in the Apostolic times themselves, and has been always held in great veneration, and is observed with great solemnity, especially in Rome; and the use of candles, processions, and singing, have been always associated with this day's ceremonies.

The Pope officiated this morning in the Basilica of St. Peter's, being the Festival of the Purification, and distributed the blessed candles to the members of the Sacred College, the bishops and archbishops forming part of the very numerous assemblage. The Archbishop of Westminster, Monsignor Manning, and the Archbishop of Anazarba, Monsignor Charles Eyre, whose consecration took place on Sunday, were among those present. A procession round the transept followed, each prelate, cardinal, and

ambassador, as well as the general and superior officers of the Papal army, the senators and the Pontifical household joining in it, bearing a lighted candle. The effect was picturesque in the extreme, the interest it excited was evidenced by the throng, and the very large number of Bishops, who took part in the procession on this occasion, imparted to it a character of great majesty. Those mitred Pontiffs are the great captains of the Church's army. They walk two and two, to signify the fraternal charity, the mutual support, and edification with which all Christians should aid each other in their pilgrimage through life. They move forward, to signify that all virtue is progressive. They chaunt the praises of the Almighty as they advance, to signify that we should commence here, the happy occupation in which we hope to be engaged for eternity. In their left hands in their own dioceses, they carry a crozier, to signify that they are the shepherds commissioned to feed "the lambs and the sheep." On their heads they wear a helmet, but it is the "galea salutis"—the helmet of salvation. On their lips is "pax," for their empire is peace. In their right hands, they carry not a sword, but a lighted candle, for darkness is the only enemy against which they war, and light is the only weapon they require to wield to extend the kingdom of Christ. Their watch-cry is, "Let there be light!" and to-day, indeed, amongst the Bishops of the Council there was light, "and God saw it was good!!"

The Pope and the Art Exhibition.

ROME THE SCHOOL OF ART—ON TASTE IN ART—ON GRACE IN ART—ON RELIGIOUS TASTE IN ART.

THE Holy Father, on the 15th February, opened in person, the great exhibition of objects of ecclesiastical art and decoration. The committee presented an address to the Pope, to which His Holiness replied—observing that the similarity between the ceremonies, vestments, altar plate, and sacred vessels used by the Church to-day, with those used in early Christian times, was another proof of the antiquity and unchangeable character of our holy religion—"the same yesterday, to-day, and for ever." The Pope then, accompanied by his suite of dignitaries, and surrounded by a large number of distinguished visitors, proceeded through the halls to inspect the display of works of art of the highest excellence. The Popes in every age have been the most zealous patrons of the fine arts. Even in modern times, Pope Pius VI. alone, at great expense, collected and added to the works of art in the Vatican no less a number than 3,000 statues and other articles of vertu. Pope Gregory XVI. and our present Holy Father, Pope Pius IX., have been equally liberal and indefatigable in augmenting the

specimens of modern and ancient art, in inscriptions, monuments, paintings, statuary, and vases. The libraries of Rome are inexhaustible stores of knowledge. Her picture galleries are hung with the grandest productions of the great ancient and modern masters. Her museums and architecture present the most classic specimens of Egyptian, Etruscan, Grecian, and Roman art. Her wonderful treasures in sculpture are the amazement and admiration of the world. This Papal patronage in every age has constituted Rome the seat of art—the centre towards which all the aspirants to progress in art converge—the recognized school of music, painting, sculpture, architecture, and engraving, through which every pupil must graduate before his ear can be regarded as educated, or his pencil or his chisel can attain celebrity. As Christian Rome proclaimed the Gospel truths, and extended the saving influences of religion, throughout the entire habitable world, so she elevated men's minds above mere vulgar and terrene affections—she ennobled their conceptions, educated their taste, and generated and fostered all that is sublime, beautiful, and refined in Christian art. Religion and refinement are inseparably allied. Having reared the arts to maturity, she utilized the services of her own offspring to convey religious impressions to the soul, and thereby established an intimate connection between her ceremonies and Christian art. This connection will ever excite the interest of the Christian of taste

and refinement, of faith and piety. Rome under the popes is the seat of taste—and as our Holy Father, with the most judicious taste, introduced the Art Exhibition during the Sessions of the General Council, my readers will deem it not inappropriate in me, whilst alluding to it in this volume treating of the Council, to introduce a short dissertation on Taste in Art—Grace in Art—and Religious Taste in Art.

ON TASTE IN ART.

"———— ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse feros."

"Each pleasing art gives softness to the mind,
And by our studies are our lives refined."

A taste for the fine arts very generally pervades every stage of life, from youth to old age—pervades every grade of society, every country and clime, and is co-extensive with civilization; and the cultivation and progressive improvement of this taste promotes the highest degree of refinement. This taste differs very widely in different persons, and exists in various degrees in most men; and hence it happens that one class of works of art is admired by some, quite a different one by others; and yet there

seem to exist some settled principles in which the judgment of all concur. Amidst so great a diversity of grades of taste, it is not easy to define with precision what it is : however, as its definition I shall say it is—that faculty of the mind which is affected by, and forms a judgment of, the works of the imagination, as developed through impressions made by the works of elegant art. A superior taste for works of art then supposes, not merely the exercise of the senses, but likewise the exercise of the imagination and of the judgment. This may be said of a taste for the productions of all the fine arts in general. The organ of vision is the only sense conversant about most arts, and this organ is very nearly of the same conformation in all men, and hence all men must, in the first instance, be affected by them with but very little difference. But the imaginations and judgments of most men differ very materially, and hence arise the diversities and various grades of taste for the different works of the fine arts. Without a certain amount of fancy or imagination, there can be no taste for prints, paintings, works of sculpture, or other productions of art ; for such productions propose to present a representation of the object pourtrayed ; and the function of the imagination is to trace resemblances, and its enjoyment consists in the perfection of the resemblance it discovers between the imitation and the original. This, in principle, is the same in every person, but it varies very considerably in proportion to

the natural degree of sensibility, and the more assiduous attention they have devoted to the art. The exercise of the judgment, also, is indispensable to taste, and its functions usually consist in discovering differences. The imagination is a pleasure-seeker—the judgment is a monitor : the one views favorably—the other critically. An erroneous taste very frequently originates in a deficiency of the faculty of judgment, either from a natural defect, or from a want of its well-directed exercise. A deficiency of judgment causes an erroneous taste—a deficiency of imagination causes a total want of taste. An erroneous taste may likewise arise from an excess of imagination, by figuring to itself some exaggerated idea of excellence which cannot possibly be realised, or may arise from a limited experience ; for discernment and experience are both necessary for the formation of true taste. A true taste for works of art may then be said to be a perception of what is agreeable to the organ of vision, united with what creates pleasure in the imagination, and sanctioned by the conclusions of the judgment. We may, therefore, deduce that, as an improvement in taste depends upon our increased facilities of contrasting, or our greater experience, all taste must necessarily be progressive. This we will the more readily acknowledge, when we recollect the lively sensations of pleasure with which we were affected in our earlier years by inferior works of art, which, when our judgments became more matured by familiarity

with works of real excellence, we eventually regarded as worthless and contemptible. To improve our taste we require to hear, see, have a knowledge of, and to be familiar with, superior works of art. From this also I may conclude that all taste is indefinite—that is to say, it can never attain such perfection as to admit of no further advancement; and in proportion as the works of art with which we are familiar progress towards perfection, in the same degree does the critical character of the judgment increase in acuteness and discernment. To improve our taste for every branch of the elegant arts, we must mature our judgment, increase our knowledge and familiarity with works of real excellence, devote ourselves assiduously to that special department in which we aspire to superiority, and frequently employ ourselves in its exercise.

> "Thus artists melt the sullen ore of lead,
> With heaping coals of fire upon its head;
> In the kind warmth, the metal learns to glow,
> And loose from dross the silver runs below."

Though we are quite convinced of the existence of taste—though we appreciate it—and though most men are in some degree sensitive to its effects, it is very difficult to say precisely what it is. In the foregoing observations I attempted to give a formal definition of taste; but it is so unsubstantial, so spiritualized, and so ideal, that when we suppose it to be caught, and entirely surrounded by the network of a definition, it eludes us, it evaporates, or unex-

pectedly escapes through some imperceptible aperture or defective portion of the meshes. In vain do we attempt to grasp at it or pursue it —it is gone—it cannot be defined. I have asserted that the exercise of the imagination and judgment was indispensable to the formation of true taste—and I said that taste was progressive and indefinite. I now assert that whatever taste may be, it is something which is acquired. Many erudite writers on mental philosophy have asserted that taste is an innate distinct faculty of the mind. Now, after mature consideration on all the faculties of the mind—their relation to sensible objects—their appetites—sensibilities—their functions, tendencies, and operations, I am convinced that this assertion is erroneous, and that taste is something that is not born with any man—but, if I may call it a faculty, that it is an acquired faculty. Taste is called by some, an internal sense—a learned professor of æsthetics calls it a reflex sense; and this expresses an idea very similar to that which I intend to convey. The theory I advance regarding taste is, that it is the refined result of the combined operations of the imagination and judgment in works of art, and as being the result of something antecedent —of preceeding combinations — that it is not an original, distinct, substantive faculty, but one that is entirely acquired. Neither can I allow what others have asserted, that it bears any similitude to what is called instinct in inferior animals, by which, without exercising

the faculties of our imaginations and judgments, we could decide on the merits or demerits of works of art. The superior culture, imparted by a taste for the fine arts, should be the laudable ambition of every individual in every civilized community ; and should be patronized, fostered, and cherished by the rulers, the powerful, and the opulent of every empire, as exercising a most important influence over the internal economy of the state, over the policy of every wise government, and over the good order, rational enjoyment, and well-being of the millions. A high degree of refinement of the sensibilities, of the imagination and the judgment, which constitutes good taste, engenders a delicate consideration and respect for property ; a tenderness in treating of the character of others ; an exalted appreciation of truthfulness and integrity ; a zeal in promoting the interests of society ; a refinement of feeling which governs all our relations with our fellow citizens ; and contributes materially to the happiness of every member of the commonwealth. This superior culture imparted by taste is not hereditary, or exclusively confined to any particular class in the community, no matter how noble their genealogy, no matter how wealthy or aristocratic ; no man inherits it by birth, or can purchase it with money ; but, as I have said, it is an acquired faculty, and with industry and experience it is equally attainable by the lowly and the humble, as by the exalted and aristocratic. In order, however, that it should be

diffused, and that its influence should be experienced generally by the members of the community, it is necessary that it should obtain the support and patronage of the powerful and the opulent. The useful or necessary arts are independent of that patronage, for they are self-supporting. The want of their productions creates a demand—the demand creates a market—the market insures sufficient patronage and ample remuneration for the artist. Not so with the fine or elegant arts—they are matters for enjoyment—subjects for the gratification of taste and intellectual luxury. Though highly instrumental to the culture and refinement of the millions, not being necessaries, they can never create that demand which will insure a just remuneration to the artist, and which is indispensable for their production. Hence arises the great utility of public museums and picture galleries, where works of art and articles of vertu may be gratuitously inspected by every member of the community, and thereby afford facilities to the poor and the humble, to refine their intellect, and acquire the highest culture without exacting demands beyond the capabilities of their pecuniary resources. The fine arts tend to the refinement of all ; but it is the rude, the uncultivated, and uneducated who most require their humanizing influences, and this, precisely, is the class least capable of supporting them. The fine arts require men of taste to appreciate them—men of wealth to purchase them—men of influence to patronize

them—and have ever challenged the solicitude of every wise statesman, and have engaged a large share of consideration in the provisions of every good legislature, as being so intimately interwoven with the destinies of the empire, the advancement of education, the enlightenment of society, and the enjoyment and happiness of the people. Sir Joshua Reynolds says: "A perception of the beautiful and the grand in art, is equivalent to the possession of another sense, for it supplies a new power of reading and appreciating the beauties and sublimities of the natural world." In my present remarks I wish to impress, in an especial manner, the idea, that taste is something acquired; that being convinced that it is attainable by each one, you may labor for the acquisition of what will conduce so materially to your refinement, your intellectual enjoyment, and the welfare of all within the circle of your society.

Finally, whilst taste appreciates beauty, and grace in art, taste teaches me they are to be regarded merely as the clothing of that quality in which all perfection in works of art culminates—expression. Without expression taste proclaims the work a mere stone, or oil, pigment, and color, on a piece of canvas. Expression is its vitality, the soul that animates it, the language that speaks the story, the vital principle that excites the admiration, weighs the judgement, delights the fancy, and edifies the mind—it is the staff that elevates the artist's standard, on seeing which taste proclaims him triumphant.

ON GRACE IN ART.

GRACE may be defined to be the pleasing harmony between the agent and the action. Beauty is entirely the gift of nature. Grace originates with nature, but is developed and perfected by education, imitation, and an intercourse and association with elegant and refined society. Ease and simplicity are inseparable concomitants of grace. Apparent mathematical rules, studied art, affectation, and constraint, are destructive of grace. Grace seems more appropriately to be attributable solely to the human figure, to its attitude, contour, and drapery, or its imitation in that department of art which undertakes to represent it, as painting, and more particularly sculpture. Tranquillity or composure seems to be the only region in which grace reigns supreme. Attitudes indicative of enthusiasm, energy, or passion, may be correct and expressive ; but we can scarcely apply to them the term graceful—they want the spirit of grace, tranquillity. A smile indicative of pleasure is allied to the graceful ; but a figure representing immoderate laughter, in my opinion, detracts considerably from the character of grace. Refinement and grace are mutually

attached to each other, and both are fond of the society of taste. All attitudes, however, illustrative of tranquillity and composure, are not of consequence necessarily graceful ; for instance, though a tranquil, it seems to me by no means an exemplification of graceful attitude to represent a figure sitting with one leg crossed over the other. I always regarded such a posé as opposed to refinement and taste, and approaching the rude and the vulgar. The Church, always graceful in her ceremonies, and in the prescribed attitudes of her ministers, entirely discountenances in choir the attitude of one leg crossed over the other ; and though there may be some such rare examples of the antique of Rome or Greece, I do not now remember any work in sculpture of the higher order of merit, presenting an example of a figure with one leg crossed over the other. I know of several modern works in that attitude, and they fortify my opinion, and detract considerably from my estimation of their good taste in design, and from their character for grace. A drunken Faun, or Bacchus, may be sometimes so represented by the ancients ; but it is always intended to be illustrative of their lower grade in morality, social position, education, habitudes, and associates.

Drapery may constitute an auxiliary to grace ; but if it be of that character which totally conceals the development of the sculptured representation of the human figure, then it becomes destructive of grace. The more perfectly the

contour of the figure can be observed beneath the drapery, the greater the development of grace. Hence, the ancients were partial to clothing their figures with light and fine textures; the folds admitted of a more elegant and varied disposition, and the contour of the figure was more expressively displayed. Modern costume is ill adapted to the display of grace, and modern artists increase the inaptitude by introducing heavy cloaks, and a thick texture of garments. The golden rule for the expression of grace is, ease of attitude, tranquillity, development of the contour, and simplicity of drapery. It would be erroneous to suppose that grace is necessarily deficient in expressiveness and effect, because tranquillity is a requisite accompaniment.

The expressiveness and influential effect of tranquillity was highly appreciated and classically described by Virgil himself in the I. Æn :—

> "Tum pietate gravem ac meritis, si forte virum quem,
> Conspexere, silent adrectisque auribus adstant."
>
> "And if some grave and pious man appear,
> They hush their noise and lend a list'ning ear."

Grace and beauty seem to me to be twin sisters; but they are by no means perfectly similar, much less identical. They exist very frequently in the same objects. Grace seems to be exclusively referable to and belonging to posture and motion. A gentleness of motion is also the motion most agreeable and best adapted to grace. Angular objects can claim no affinity with grace. Objects perfectly straight and per-

pendicular are not those in which grace desires to display herself. The idea of a bend, a curve, or an inflection, is inseparably associated with the idea of grace, and this curve should be not so much that of a circle as a gradual and almost insensible inflection. The grace displayed in gentle curved motions is very charming, and why it should be so is almost inexplicable. The quality of elegance also bears some alliance to beauty and grace ; but elegance belongs not so much to posture or motion, but is rather attributable to bodies that are smooth, spacious, regular, and of extensive dimensions, and these are qualities not all in the province of grace, or requisite for grace.

Grace has ever evinced a predilection to be associated with religion, and her functions ; and religion has reciprocated the attachment, and invited the services of grace, to render her ceremonies captivating and impressive. Her church draperies, her vestments, her ecclesiastical costumes, her ceremonies, are regions in which grace delights to dwell, as most favorable to the development of all her features. The ample folds of the alb gathered by the cincture, the easy surplice, the flowing folds of the cope, falling from the shoulders—the pontifical figure terminating in the pointed arch of the mitre—the gentle serpentine coils, described in the movements of her ministers during the solemn mass, and in other functions, are all the most perfect and triumphant manifestations of grace, employed and sanctified by religion.

ON RELIGIOUS TASTE IN ART.

True taste teaches us to produce, admire, and appreciate all that is perfect in symmetry, proportion, form, color, music, painting, sculpture, engraving, and architecture; and as all their beauties and perfections are merely emanations, or rivulets flowing from God, the inexhaustible source and fountain of every beauty and perfection, religion teaches us, that this faculty of religious taste is of her creation, that she inspires and sanctifies it, that we are to employ all its energies to promote God's glory, and refer all its productions and charming effects to its first beginning, and to its ultimate end, the God of all beauty. It teaches us to employ its effects on our senses, to elicit sentiments of adoration, thanksgiving, and divine love, towards him who is the perfection of all taste, refinement, and beauty. The highest efforts of taste may be regarded as increased exertions, to read another page of the mysterious volume which teaches us a more intimate knowledge of God, and reflects additional gleams of his loveliness on our souls. Religion enlists in her service every art and science which she can utilize to convey religious impressions to the soul; and how efficaciously, is convincingly proved by her ceremonies, her pictures, statuary, and by

the erection, ornaments, and even in the very repairs of those venerable piles, those glorious cathedrals, which she only, knows how to erect to the worship of the Omnipotent. A remarkable exemplification is adduced in the great Cardinal Wiseman's lecture on "The Points of Contact between Science and Art;" and as it refers to the dome of the very Basilica under which the council of which this volume treats is sitting, I shall present it to my readers. "Although," said the cardinal, "the architect, Michael Angelo, had taken the greatest precaution for the security of the dome, yet in 1681 numerous cracks appeared in various directions through the cupola. Marble dovetails placed across the crack broke with alarming rapidity, and it was feared that in a few years the whole dome might fall in. Various remedies were suggested by architects; but the Pope, Benedict the Fourteenth, wisely observed that this was not the business of art, but of science. A commission of three eminent mathematicians—Boscovich, Le Sueur, and Jacquier—was appointed to examine the case. In 1742 they issued their report, showing by their calculations that the weight of the entire dome, with its lantern, came to 55,248 tons, and that there was a balance of 1,674 tons on the side of pressure against support; concluding with the remark, 'that irreparable ruin must be apprehended unless a timely and efficient remedy were applied.' The remedy they proposed was entirely scientific—to put six more solid iron

girders round the huge periphery of 430 feet. No time was lost. In 1743 two girders were braced round the drum, and in 1744 three more were added. We have here a notable instance of science coming to the rescue of art in one of its most painful crises. The proposed cure fully answered ; and now, after 120 years, no sign has been given of subsequent damage." The Lord, in his directions for the building of the great temple of old, commanded that every art, architecture, sculpture, and painting, which good taste could subsidize, should be employed to invest it with all the magnificent sublimity and beauty which became the place where his glory dwelleth ; and shall we regard any effort of taste as superfluous to decorate our churches ; his tabernacles with men ! Iconoclasts may impiously connect art with idolatry, but true taste, guided by religion, will teach us to erect statues, and pictures, and other productions of art, as salutary means to affect our senses, and harmonize our souls to sentiments of compunction, piety, and sympathy. Religion inspires the artist's genius, directs his eye to supernatural objects, places before him the model of God's perfections, and their reflection in his saints, and in copying them he attains the conception and manipulation of true taste. So powerfully do the productions of art operate on the senses, in creating religious impressions on the soul, that in many well attested instances they have been efficaciously instrumental in awakening the lethargic soul from its insensi-

bility in the ways of God, introduced it to an incipient knowledge of the great truths of Christianity, and stimulated it to the most heroic acts of virtue, and to the most exalted grades of sanctity and perfection. Taste, in art, directed to this noble end is itself an act of religion. The genius of an artist who is destitute of religion, can never ascend above the natural and material objects which surround him—supernatural things are screened from his view ; but when the brilliant light of religion beams in upon his model, the screen is withdrawn, and displays all the noble faculties of the soul in all their effulgence, and enables his pencil to transfer their representation with fidelity to his canvas. Religion inspires his works with animation, and stamps them with a character of supernatural excellence, beauty, and sublimity. Behold the merits and the triumphs of true taste!

I have said all taste is progressive. An improvement in taste depends upon our increased facilities of contrasting, or our greater experience ; consequently, in proportion as these increase, and are perpetuated, in the same proportion must taste be necessarily progressive. Individuals gifted by nature with extraordinary talents, appear in every age in our schools of art, and after lengthened years of labor in the studio, after having attained great experience and mature judgment, and skilful manipulation with the pencil or the chisel, they arrive at a high grade of excellence : but the longest life is

short and evanescent; they die, and with them die their taste, judgment, and exalted attainments. But Holy Church, the mistress of art, lives always—she retains examples, the results of their labors and acquired excellence, and stimulates their successors to commence from the point of excellence they had attained, and ascend from that point in the same proportion as those who had preceded them. Thus, whilst the period for progressive taste in individuals is confined to the limited period of human life, it is for Holy Church extended to the term of lengthened ages, and her progressive improvement in taste and art is expansive and exalted in proportion. She is the undying mistress and patroness of art and taste, and she culminates in herself the accumulated taste of ages, which elevates her taste above that of all others, and even to the highest grade of refinement. She exemplifies that superiority of taste and refinement in every department of her administration, and in the school of every art, in music, in painting, in sculpture, in engraving, in architecture, in her ceremonies, in her ecclesiastical garments, in the graceful moulding of her altar plate, in the lighting, draperies, and ornaments of her churches, in the very courtesies which her rubrics prescribe for her ministers towards each other—in all, she displays the perfection of refinement and taste, and, consequently, her connection with, and her influence on, art and taste will be readily acknowledged. If it were allowed us to suppose the existence

of any component parts in the Being, who is essentially One, then we should conceive the idea of this adorable Being blending in his essence everything that is perfect in the natural as well as in the moral order, and without any imperfection, and each perfection in a degree without any limitation. The emanations from this source are the only objects of true taste, and when religion introduces them to our knowledge and reveals them to our view, taste at once discovers that they are all consummate in perfection and exquisite in excellence. She is enraptured with ecstasy, and endeavors to copy them in some degree; like blessed Angelico, who before painting the passion, meditated, and approaching his easel with a glowing heart, and a pencil dipped in the tints of heaven, a holy unction oozed from his touch, which imparted to the canvas a ray of the divinity; whereas the soul without religion yearns for such glimpses, but discovering none, her taste degenerates and languishes. Thus religious taste is continually deriving additional splendor from the inexhaustible sun of every beauty. It borrows perfections from his excellencies, and is seated in the midst of them, from which it may select at pleasure. Without God there can be no beauty—without religion we cannot know God—then, from religion and God emanate all taste, all that is grand, beautiful, sublime, and magnificent above all creation.—"O ancient Beauty!"—"Magnificentia tua super cœlos." "Thy magnificence is above the heavens."—Psal. viii. 2.

Count Montalembert.

HIS PIETY—LITERATURE—POLITICS.

THE death of Count Montalembert was announced on the 13th of March, and elicited the deepest sympathy and regret from the Holy Father, the assembled prelates of the Council, and every lover of religion and literature. Some short time before his death, he expressed himself on one of the subjects under the deliberation of the fathers of the Council, in terms which created a very unfavorable impression. A solemn requiem office and Mass, at the expense of the Pope, were, however, celebrated for his repose, in the church of Santa Maria in Transpontina, on the 19th of March, and were attended by a distinguished assemblage of cardinals, prelates, priests, and the elite of the Roman, French, English, and other foreign residents in Rome. The Holy Father presided in person. It was at first intended to invite Monsignor Dupanloup to preach the funeral oration; but fearing any infringement on the precautions which guarded against public allusions to subjects under discussion in the Council, the concession was deemed inadvisable, and the idea of an oration was abandoned.

Count Montalembert was favored in an eminent degree with the choicest gifts of nature—

talent and genius—which were cultivated by study, education, and taste to the most exquisite grade of perfection and refinement. He was bland and imposing of address, an erudite scholar, an elegant writer, and as an eloquent orator, as a fearless and enthusiastic advocate, he commanded the exercise of qualities which wielded an influence not merely over the policy of France, but over Europe and the entire of Christendom, and wielding those faculties like a loyal child of holy Church, to promote freedom of education, to extend the triumphs and dominion of religion, and to support the ancient and inalienable rights of the civil princedom of the Pope, he has merited well of Catholicity, which shall now rank him amongst her most prominent, her most magnanimous, and her most successful champions. His character was stamped with greatness, magnanimity, erudition, integrity, virtue, and religion, and the incidents of his career through life were most eventful. He was the eldest son of Marc Rene Aime de Montalembert, who, as a refugee from France during the terrible days of the red republic, whilst yet a boy, sought an asylum in England. He married a lady of the name of Forbes, of a distinguished family in Scotland. She was a Presbyterian. Our Count was born in London on the 15th of April, 1810. His education was entrusted to an Oratorian priest of the name of Abbe Monier Laquarree. He made rapid progress in every department of literature, and manifested the deepest sympathies for the

oppressed, and the most generous enthusiasm to promote civil and religious liberty, and even whilst yet a youth, before he attained his majority, wrote a powerful and eloquent letter on the religious grievances of Ireland. Count Charles Forbes Montalembert became associated at an early age with the celebrated Lamenais, who recognized his singular talents, and invited him to contribute to the renowned periodical, the *L'Avenir*, which proclaimed as its motto, "God, the Pope, and Liberty!" ever proving liberty and Catholicity to be inseparably associated. On his father's death he became a peer of France, and afterwards joined Lacordaire and M. Le Coux in teaching a free school; and for the doctrines of liberty taught therein, he was prosecuted, found guilty by the chamber of peers, and was fined 100 francs. This occurred in the year 1831. The doctrines advocated by Lamenais, Lacordaire, and Montalembert were disapproved of at Rome, and were condemned by Pope Gregory XVI. in an encyclical, in June, 1835; and Lamenais, inflexible, stiff with pride, wanted the salutary pliability of humility, not being able to bend, he broke and lost his faith, and published his "Paroles d'un Croyant." Montalembert retired to Germany, and wrote his "Life of St. Elizabeth of Hungary," which merited for him great celebrity. He obtained the honorable distinction and the high tribute to literary merit in being elected one of the forty of the French Academy. In 1843, he married Mdlle. Merode, daughter of the Bel-

gian minister. He became the zealous advocate of the liberty of the Church, the liberty of education, and the liberty of the religious of the monastic orders, of whom especially he has written a history evincing the deepest research, erudition of the highest and most varied order, clothed in classic language and the most fascinating beauty of style, animated with a spirit of religion, and breathing the tenderest sentiments of piety. Amongst the many excellent literary productions from his singularly-gifted pen, this is the one which is, perhaps, pre-eminently superior, and which fame shall ever triumphantly employ to perpetuate his celebrity as a historian and accomplished writer, his "Monks of the West," entitled—"Les Moines D'Occident depuis Saint Benoit jusque' Saint Bernard." It originated with an intention of merely writing the life of St. Bernard, but the subject became so widely developed, and the work so rapidly increased as he progressed, in consequence of the intimate association of Saint Bernard's life with the entire history of the monastic order in the Western Church, that he found he could with as much facility write the entire as the single history of Saint Bernard. The second volume closes with the life of the great Irish monk, St. Columbanus, his missionary labours on the continent, his travels over the Alps, and the establishment of his renowned monastery of Bobbio, all of which are replete with the deepest interest and edification. Ever the eloquent advocate and champion of

liberty, he vindicates the Church, and adduces the example of religion as its most zealous advocate, even in the monastic state, where the monk is secured the exercise of the most perfect freedom in entering it, and in persevering in it is wedded to it, and it becomes entwined with all his tenderest and most ardent predilections. If the Count, during his political career, associated himself with principles, diplomatists, and governments—if at one time he supported the Orleanists under Louis Philippe, at another the president of the republic, and at another opposed Napoleon when he considered he acted unconstitutionally, or observed loyalty under his *de facto* government, it was with a view of promoting the interests of liberty, which, under all circumstances, he desired to establish in an immovable position, on a rock, beneath which all the fluctuating vicissitudes of policies and dynasties flowed past as a rippling streamlet that washes its base but never undermines its foundation. After the revolution of 1848, he joined the democrats, and was returned by the electors of Doubs by 22,000 voters. On the establishment of the empire, he wrote against Napoleon, and was twice prosecuted. His advocate was the eloquent Berryer. He died as he lived, manifesting the most lively faith and ardent piety. His death was rather sudden; he received, however, all the consolations of religion, and was fortified by the last sacraments of that holy Church of which he was himself a bulwark, and for which he ever fought as her fearless hero.

St. Patrick's Day: St. Isidore's.

THE IRISH FRANCISCANS IN ROME.

THE 17th of March is an annual Irish era, which strikes a chord of endearing affections for home and distant friends, for faith and fatherland, to which every heart of Erin's faithful sons vibrates in perfect unison, no matter how widely separated, even to the uttermost ends of the earth!—though he throw the shuttle in the manufactories of England, or fell the timber in the swamps of Honduras, or amidst the fastnesses of Canadian forests, or dig into the bowels of the earth in the darksome mines of Peru—though he wander over the prairies of America or Buenos Ayres, or delve the soil in Australia, or trail the ocean for fishy treasures on the coast of Labrador—though he preach the gospel on the Rocky mountains, or to savage tribes in Africa—though he toil in freedom's land, or though the clanking chains of his fettered limbs remind him that he is a banished exile—though his fond mother at home eat the meal of poverty in a work-house, or that his father's clay fill a pauper's grave—though the fond brothers and sisters, who in childhood's

years grew with him in "wisdom, age, and grace," and encircled the same parent knee which was the first altar at which they lisped the sweet names of Jesus, Mary, and Joseph, now lie in ocean's depths, or stretch their bones to bleach on a foreign strand—or though the shamrock grow over the site of his now levelled once happy homestead on the mountain's side, that peaceful cottage, in the sequestered vale, shaded by gracefully pendent branches of aspens and willows, with the well remembered oblong window looking out on the placid surface and picturesque scenery of the lake.

No matter what region he inhabits—though he dwell on those plains first crimsoned by the blushing sky, as the brilliant luminary draws aside his curtain clouds on issuing from his eastern chambers—or though he dwell in

those distant soils behind the western hills, where the sun, weary of his lengthened daily journey, sinks "a coucher," to take his rest—though he dwell in tropical climes, where the crimson tide of life boils in fever heat—or though he be up there in arctic circles, where the blood grows gelid in the veins—no matter what his condition, or where his dwelling, no distance can alienate his attachment—no heat can evaporate his affection—no cold can freeze the fervor of his devotion and holy faith; but on this glorious festival, Erin's son thinks of St. Patrick and of Ireland, her "homes and altars." In the morning he wears over his heart "old Erin's native shamrock," for though foreign soils may not yield the emblematic leaf, it is previously forwarded from relatives at home as a precious pledge of friendship and piety. In every distant land, even still more than at home, this mystic emblem of faith and of Erin is venerated by the Irish exile. On the present site of St. Patrick's, and not at Tara, as stated by many, it was that St. Patrick, when endeavoring to give the king and his assembled subjects some idea of the incomprehensible mystery of the Trinity—of how there can be three persons in one God — that he stooped down, plucked from the green sod the shamrock, and held it up as an emblem of the mystery, exhibiting, as it did, three leaves in one, and growing from one stem! The shamrock is ever since the cherished emblem of the Irishman's country and religion,

no matter how distant the region where he may behold it—its tripartite leaf reminds him of the mystery of the Trinity, the fundamental truth of his holy religion—its quality of herbage reminds him of the salutary graces which, as a cordial balm, religion unceasingly and copiously pours in to assuage the pain and heal the interior wounds of the festering soul—its unfailing verdure reminds him of the perennial floridity with which every virtue should unceasingly bloom in his entire external deportment—its tint of green reminds him of his national color, and the spirit of philanthropy and the healthy tone of patriotism which should circulate in all the relations of his active life. The shamrock! When the Irishman looks on it—it glistens his eye, it cheers his heart—it warms all the tenderest affections of his sensitive and ardent attachments to family, and home, and fatherland —it confirms his faith—it acts as a genial sun to unfold all the blossoms of his temporal and eternal hopes!

"Our green immortal shamrock.
The chosen leaf
Of bard and chief,
Our green immortal shamrock."

One glance on the mystic emblem, transports him, in idea, over vast intervening continents and trackless oceans back again to Ireland's hills, and lakes, and vales, introduces him in fancy's imagination to the home of his early days, to the rippling streamlet fringed with

primroses and violets, to the rustic mill and verdant slopes, on which he sported with fond, long departed playmates in his boyhood years.

But when he awakes from his blessed dream to the stern reality of his being an exile in a distant clime, and in his distant Babylon, like the captive children of Israel of old, he cries, "Super aquas Babylonis, illic sedimus, et flevimus, dum recordaremur tui Sion,"—"On the waters of Babylon, there have we sat and wept, when we remember thee, O Sion!"

But if Ireland's joyful heart at home pulsate

rapidly on this festival of her glorious Apostle Patrick, how throbs the heart of the Irishman in Rome. Hence issued directly the commission to St. Patrick, to convey the faith to Ireland's sons—that faith which was to seal his title deeds to his everlasting inheritances, to be his magna charta to all the privileges of a blessed immortality! Rome is the seat of his religion—'tis the seat of his true vitality!—though an exile, still in religion he finds a refuge, a home, a solace in his afflictions—though a fettered slave, the spirit of religion truly emancipates him, and he enjoys true liberty; "Ubi Spiritus Domini, ibi libertas!"—"Where the Spirit of the Lord is, there is liberty!" Irishmen in Rome, then, celebrate St. Patrick's Day even more enthusiastically than elsewhere.

The feast of the Apostle of Ireland is celebrated in Rome with great solemnity, in the church of St. Isidore's, which on Patrick's Day is frequented by dignitaries and distinguished visitors at Rome from all parts of the world; and as the support of the convent is entirely dependent on the voluntary contributions of the faithful, they make it the occasion of presenting generous offerings to sustain this shrine of learning and piety, which is endeared to the Irish Church by the reminiscences of the signal services rendered her by so many of its self-sacrificing, learned, and zealous ecclesiastics.

The Irish Franciscans have had for some centuries a convent and church in Rome, dedicated to God, under the patronage of St.

Isidore. It is situated on an elevated position in a salubrious part of the city, not far distant from Monte Pincio. It is the monastery and church of St. Isidoro which belonged originally to Spanish Franciscans of the Strict Observance, and was subsequently given by Pope Gregory XV., in the year 1617, to the Irish Franciscans, in the person of the celebrated and learned Irish Franciscan, Father Wadding. Father Wadding was born in Waterford, went to Spain at a very early age, where he made his noviceship, was professed and made his studies, and then spent some time in Portugal. He professed theology in the university of Salamanca, and subsequently in a college attached to the convent of San Pietro in Montorio. He died in the convent of St. Isidore's on the 13th of November, 1657, and his remains are interred in the church, over which a monument is erected to his memory. The epitaph records of him: "He was a learned man, adorned with virtues, well deserving of Church, religion, and country, the historian of the whole order of Minors; here their best and best beloved father and founder." The church is erected with architectural taste, is well proportioned, and possesses some fine sculptured figures by Bernini, and many clever paintings, one by Andrea Sacchi—that in the side chapel, of the Madonna and Child, being especially attractive, as possessing the highest order of artistic merit, and is the production of the pencil of the sweetest of painters, Carlo Maratta. Many monumental memorials are

erected on the walls, commemorative of names of Franciscan fathers of St. Isidore's, proclaimed by virtue and religion as celebrities in Irish ecclesiastical history. Amongst them are those of Father James Taaffe, who had been confessor to the wife of James the Second, Father Francis Porter, Father Bonaventure Baron, and Archbishop Cavill, Primate of Ireland. The halls of the convent are decorated with frescoes by Fra Emmanuel de Comos, a Spanish monk, and are hung with portraits of many members of the Irish hierarchy, distinguished for great learning as well as for being heroic champions for the faith in this country, in days when the land was crimsoned with the blood of martyrs, and who were trained to a perfect spirit of sanctity and sacrifice at this holy shrine of St. Isidore's. The library contains a most valuable collection of books on theology, ecclesiastical history, and general literature. The archives are rich in rare manuscripts, valuable documents of the deepest interest to the Irish scholar, historian, and antiquarian, for most of which the library is indebted to the industry and research of Father Wadding, whose own annals of his order number eighteen folio volumes. The Franciscan order, so prized by holy Church, numbered at one time throughout the Christian world so many as 100,000 members.

The solemn Mass on this day was celebrated by Most Rev. Dr. Shiel, Bishop of Adelaide. The panegyric of the saint was preached by his

Grace of Westminster, Most Reverend Dr. Manning, in a sermon of singular ability, replete with historical references, breathing piety, and highly laudatory of the fidelity of Ireland's children to holy faith.

In the vicinity of the altar, or scattered over portions of the church, were the Most Rev. Dr. M'Gettigan, the Primate-designate of Ireland; the Most Rev. Dr. M'Hale, Archbishop of Tuam; the Most Rev. Dr. Leahy, Archbishop of Cashel; the Most Rev. Dr. Manning, Archbishop of Westminster; the Most Rev. Dr. Moriarty, Bishop of Kerry; Most Rev. Dr. Furlong, of Ferns; the Most Rev. Dr. Goold, of Melbourne; Most Rev. Dr. Fennelly, of Madras; the Most Rev. Dr. Lynch, of Charleston; Most Rev. Dr. Donnelly, of Clogher; Most Rev. Dr. M'Evilly, of Galway; the Most Rev. Dr. Quinn, of Brisbane; the Most Rev. Dr. Strain, of Edinburgh; the Most Rev. Dr. Amherst, of Northampton; Most Rev. Dr. Derry, of Clonfert; Most Rev. Dr. Keane, of Cloyne; Most Rev. Dr. M'Cabe, of Ardagh; Most Rev. Dr. O'Hea, of Ross; Most Rev. Dr. Nulty, of Meath; Most Rev. Dr. Dorrian, of Belfast; Most Rev. Dr. Gillooly, of Elphin; Most Rev. Dr. Grimley, of Capetown; Most Rev. Dr. Carle, Bishop of Almyra; Monsignor Castellacci, ex-Vicegerent of Rome, Archbishop of Petra; Monsignor Avrigone, Archbishop of Lucca; Monsignor Fullon, Bishop of Nancy; Most Rev. Dr. Mahony, of Armadale; Most Rev. Dr. Murphy, of Hobart-town; Most Rev.

Dr. Lanigan, of Goulbourne ; Very Rev. Dr. Mullooly ; Rev. Dr. Croke, Clogher ; Very Rev. T. Burke, O.P. ; Very Rev. R. O'Keeffe, O.S.A. ; Rev. J. Furlong, Ferns ; Rev. W. Dunphy, Dublin ; Rev. J. M'Donald, Auckland ; Rev. T. M'Elroy, Clogher ; Lord Acton, Lord H. Kerr, Sir John Bradstreet, Bart. ; Mr. Monteith, Mr. Fitzgerald, Mr. Rhodes, A.M. ; Mr. Oliver, San Francisco ; Rev. Dr. Maziere Brady, Mr. O'Shaughnessy, Dr. O'Flynn, Captain Delahoyd, Mr. Aubrey de Vere, Mr. M'Pherson, Mr. Stevenson, Mr. Corny, and other gentlemen.

Father Codd, who is the present esteemed Prior, displayed the greatest courtesy to all his visitors, and in the evening hospitably entertained them at dinner.

The festival was also celebrated with solemn functions in the Irish College, and in the evening the President, Monsignor Kirby, entertained at dinner a select party, to meet his Eminence the Cardinal Archbishop of Dublin.

The Irish bishops provided a dinner to which they invited the Irish soldiers of the brave and loyal Papal Zouaves. The tables were abundantly laden with substantial viands, and their wine goblets were overflowing, in which amidst Irish national airs, scintillations of Irish wit, and cheering convivialities, was drowned the shamrock in the evening. The Pope's Guard of Zouaves number 4,593 members, amongst whom are 1,910 Dutch, 1,301 French, 686 Belgians, 157 Romans and other Pontifical subjects, 135 Canadians, 101 Irish, 87 Prus-

sians, 50 English, 32 Spaniards, 22 Germans, 19 Swiss, 14 Americans, 14 Neapolitans, 12 Modenese, 12 Poles, 10 Scotch, 6 Tuscans, 5 Portugese, 3 Maltese, 2 Russians, and a South Sea Islander, an Indian, an African, a Peruvian, a Mexican, and a Circassian. This gallant corps of Christian heroes is now commanded by Lieut. Colonel Charette. The French military

corps in the Papal service, is styled the Antibes legion; their costume differs very materially from the graceful costume, the loose plaited trousers, white gaiters, and open jacket of the Zouaves. The Zouaves were honored by a visit from Monsignor Manning, on the 14th February, on the occasion of the opening their library. His Grace conversed most familiarly for a long time with the men, addressed words of encouragement to them on the good work upon which they had entered, and exhorted them to steady perseverance. His Grace manifested the most unaffected frankness, affection, and courtesy. The Colonel-in-chief Allet was present, as were also the chaplain, Rev. Dr. O'Connor, Captains D'Arcy and Delahoyde, Lieutenant Murray, and many Irish priests from St. Agatha's, St. Clement's, St. Isidore's, and Posterula.

The Primate,

MOST REVEREND MGR. M'GETTIGAN.

MOST Reverend Dr. M'Gettigan, Bishop of Raphoe, who at the meeting held by the clergy of the Archdiocese of Armagh, immediately after the death of his Grace Dr. Kieran, was recommended as dignissimus to the Pope, was, in a consistory held during the Council, appointed by His Holiness to the Archiepiscopal and Primatial see of all Ireland. His Grace declined the proffered dignity, and employed every effort to avert his separation from the clergy and people of Raphoe, who loved and venerated him as a father, and to whom he was attached by the tenderest ties of paternal solicitude, and affection. But the Holy Father expressed the wish, and the sacrifice was made. In his Grace, the Pope has given to Armagh, a prelate "just and fearing God;" calm, prudent, and deliberate, his government is guided by his good judgment—his decisions are established on equity and justice, and command respect, and submission. No one is so little, so poor, so humble, or so remote as to be disregarded, or beyond the circumference of his zeal. Though exalted on the Primatial mount, he discerns the lowly speck in the valley. "Qui habitat in altis, et humilia respicit in

terra—Who dwelleth on high, and looketh down on the low things in earth"—Psl. cxii. 12. Bernard says of his sainted predecessor Malachy, that his solicitude for his people resembled that of the "hen that gathereth her chickens under her wings;" so through His grace's solicitude, the monk and the cleric, the nun and the laic, the widow, the orphan, and the forlorn are warmed and cherished under the genial heat of his pious heart—"Nec est qui se abscondat a calore ejus,"—"There is no one that can hide himself from his heat."—Psl. xviii. 7.

HIS GRACE OF TORONTO, MGR. LYNCH.

The see of Toronto was elevated to the Archiepiscopal dignity, during the Council. It is now occupied by his Grace Most Reverend John Lynch, who is a native of Lucan, and was formerly a member of the Vincentian Congregation of Castleknock. A prelate "suavis, et multæ misericordiæ." His grace and the primate Mgr. M'Gettigan, were introduced to the private consistory held in the Vatican on the 21st of March, and solicited the pallium, which the Pope graciously promised to concede. It was conferred on them through the hands of Cardinal Antonelli, on the 25th of March, the feast of the Annunciation.

DEATHS. THREE NEW BISHOPS FOR IRELAND, AND ONE FOR ENGLAND.

Very many Cardinals and Prelates died during the Council; amongst them were Cardinal Reisach, who was one of the presidents of

congregations, Cardinal Mattei, Cardinal Corsi, Cardinal Gonella, Cardinal Pentini, the Bishop of Panama, Mgr. Bernard Frascola, Mgr. Suarez di Pesedo, the Bishop of Tarbes, Mgr. Devoucceux, Bishop of Evreux. Amongst the priests who died in Rome during the Council, was the Very Reverend Father Gubbins of the Oblate Fathers, of Inchicore—he was a zealous missionary, humble and edifying, a priest "in whom God was well pleased."

Amongst many other Cathedral Churches whose Ordinaries went to the General Council of the Vatican, and were there widowed of their Prelates, was that of St. George's, London. On the 1st of June, after a protracted illness, Most Rev. Dr. Thomas Grant, Bishop of Southwark, died at Rome, during his attendance at the General Council. His remains were removed to his cathedral in London, and were interred with great solemnity. He was held in the highest estimation by the bishops, clergy, and people of England, and also won the confidence of the Government, who occasionally made his Lordship their medium of communica-

tion with the Catholics of the empire. In the early part of the spring, after a lengthened period of anxious suspense, the hopes of the clergy of Southwark were realised, and all their ardent aspirations fully gratified, by the auspicious announcement that the Vicar-Capitular, and former Vicar-General, Very Reverend Dr. Danell, was appointed by the Holy Father to succeed Dr. Grant, in the see of Southwark. His Lordship was consecrated on the feast of the Annunciation, 25th of March, 1871. The consecrating prelates were His Grace of Westminster, Mgr. Manning, Mgr. Morris, and Mgr. Brown. The sermon was preached by Mgr. Ullathorne. There were present Mgr. Clifford, R. Dr. Crookall, V.G., V. R. Provost Doyle, and the canons of St. George's and Westminster, Monsignori Searle, Patterson, Capel, Virtue; Canons Ringrose, Bamber, Butt, North, Holdstock, Rock, Rymer, Weathers, Gilbert, Doyle, Gossport, and Provost Hunt.

Most Reverend John Derry, Bishop of Clonfert, finding his health declining, solicited permission to leave the Council and return to his native country. He obtained his request, and on arriving in Ireland, made a retreat at Milltown Park, under the direction of the Jesuits, after which he returned to his diocese, where he soon after died. He possessed talents of the highest order, and had been formerly dean in the College of Maynooth.

Most Reverend Neal M'Cabe, on his homeward journey from the Council, took suddenly

ill in Marseilles, and died there. He was originally a priest of the missionary congregation of the Vincentian Fathers. He was a prelate "pius, prudens, humilis,"—"pious, prudent, humble."

After a protracted delay and much anxiety, the vacant sees of Derry, Ardagh, and Raphoe were simultaneously filled in the month of February, 1871, by the appointment of Most Reverend Dr. James M'Devitt to Raphoe; Most Reverend Hugh O'Rorke, to Derry; and Most Reverend George Conroy to Ardagh. The three prelates were highly distinguished, Dr. M'Devitt, as Professor of Theology, in the Missionary College of All-Hallows; Dr. O'Rorke, as Professor of Belles Lettres in the College of Maynooth; and Dr. Conroy, not merely by eminent proficiency in the learning of the schools, whilst a student at the Irish College at Rome, where he won many medals; by his literary contributions to the "Ecclesiastical Record;" but also by his efficiency as a Professor in the Seminary of Holy Cross, where he taught Theology; but still more by the versatility of talent and the courtesy he displayed whilst Secretary to His Eminence the Cardinal Archbishop. His Lordship was consecrated in the Cathedral Church of St. Mel, on the 11th of April, 1871. The Consecrating Prelate was His Eminence the Cardinal Archbishop of Dublin, assisted by His Grace the Primate, the Most Reverend Dr. M'Gettigan, and Most Reverend Dr. Kelly, Bishop of

Derry. The sermon was preached by Most Reverend Dr. Dorrian, Bishop of Down and Connor. There were present, Mgr. Gillooly, Mgr. Nulty, Mgr. M'Devitt, Mgr. Conaty, Mgr. Brady, Mgr. M'Evilly, Mgr. Donnelly, Mgr. Leahy, and a very large assemblage of the clergy of the Dioceses of Ardagh, Dublin, Meath, and Armagh. Among the vast congregation were the Earl of Granard, K.P., and Lord Greville, and very many other distinguished personages.

THE REPORTERS AND THE POPE.

In order to secure a correct record of the proceedings of the Council, and the speeches to be delivered by the Fathers, twenty-four young ecclesiastics, who displayed a peculiar aptitude for the art of stenography, were selected, for a lengthened period previously, and were sedulously instructed by experienced masters in the system of short-hand writing and reporting. They were selected from the various colleges of home and foreign countries, that their ears might catch with greater security the precise phraseology, idiom, and pronunciation of the latinity of various regions, which vary most materially. During the octave of the feast of the Princes of the Apostles, SS. Peter and Paul, on the 1st of July, the Holy Father invited those twenty-four reporters, together with Mgr. Fessler, Bishop of Hyppolitus, who was secretary to the Council, and Mgr. Jacobini, under secretary to the Council, to a banquet in the Vatican library. Before the banquet they were intro-

duced, and admitted to the honour of kissing the Pope's foot. Immediately after he showed them a table laden with twenty-four gorgeous presents, each of which was to be distributed amongst them by lot. The numbers corresponding with the number of each were put into two richly embroidered velvet bags, and held by two nephews of the Pope from the Capranican College. Each of the Reverend reporters drew, and received the prize marked by the corresponding number. The delighted guests then partook of the princely hospitalities of the Holy Father. The Pope then led them through the extensive library, directing their attention to its inestimable treasures, in science, literature, art, and religion; and amongst others to an allegorical painting, representing Christ sleeping in the boat, in the midst of his disciples, and Pius IX. taking the helm, in the midst of the howling storm and surging waves. "There is no fear of danger," said the Holy Father, pointing to Christ, "perche ci e il padrone di casa!" "for the master of the house is with him." On leaving, the Pope presented Mgr. Fessler, a richly chased chalice, as a token of his Holiness' esteem, and of the efficient services rendered to the Council by him, and his staff of reporters. Amongst those who were thus honoured on that day, were two young Irishmen of the Irish College of St. Agatha—one was a young ecclesiastic from the diocese of Cloyne, and the other was Rev. Mr. Tynan from the diocese of Dublin, and a native of the

parish of Castledermot, in the Co. Kildare. Castledermot was once a place of great importance, the seat of royalty, of large collegiate and ecclesiastical establishments, of which many extensive ruins are still extant. Amongst them are those of a picturesque abbey, displaying venerable cloisters, clustered columns, groined arches, and gracefully pointed windows, mullions, and tracery, shaded by the plantations on the hill of Mullarney, and watered by the limpid streamlet of the Ler. In the vicinity stands one of the most perfect of the round towers of Ireland, draped from the top in flowing folds of verdant ivy, and at the base is erected a very large ancient carved stone cross, recently excavated from the cemetery. The honour conferred on this young parishioner afforded much pleasure to the people, and to his Parish Priest, the Pastor of Castledermot, who is the Venerable Archdeacon of Dublin, Laurence Dunne, a Pastor venerable indeed, one of erudition, of bland and prepossessing address, "just, and devout," held in the highest estimation by his edified flock, and how highly he was appreciated by the clergy,

is permanently recorded, by his name having been once forwarded to the Pope, as deemed worthy of the mitre of Dublin.

THE PASSIONISTS.

The Very Rev. Father Ignatius Paoli, one of the Passionist Fathers, and for many years Provincial of the order in these countries, was consecrated Bishop of Bulgaria, on the Feast of St. Augustine, in the church of SS. John and Paul, Rome, by Cardinal Patrizzi, assisted by Monsignor Castalacci and Monsignor Vittelschi.

The Passionist Fathers are, in an especial manner, solicitous for the conversion of England, an event which was predicted by their sainted founder, and for which their rule prescribes that they should daily pray. Their first establishment in these realms was founded in the year 1848. They have now several houses in these countries. They have a missionary house and church at Highgate, London. Their noviceship is at Broadway in England, and the college of St. Paul's, for the education of their candidates for the ministry, is situate at Mount Argus, near Dublin. Opportunity is there afforded to secular priests and others of making spiritual retreats; and all who avail themselves of it, leave it edified and deeply impressed with the religious fervour of those levites—youths who at an early age bear on

their flesh the crucifixion of Jesus Christ. They wear signs of the passion on the breasts of their habits and mantles, with the letters I. X. P., expressive of the passion of Christ, and underneath are emblems of the nails. The nails !—those sharp rough iron wedges, which by repeated blows of the ponderous hammer, were driven through the sensitive sinews of the hands and feet, and crimsoned with the blood of Jesus, nailing them to the hard wood of the cross. Those hands ever engaged in loosing my soul from the bonds of sin, and beneficently bestowing precious favours !—those feet, always going about doing good, and whose steps traced for me the path that leads to the narrow gate. But the entire deportment of those pious students, proves how indelibly impressed are the marks of that passion on their hearts. Their rule prescribes a continuous daily routine of meditation, study, and devotional exercises. They rise every morning at 2 o'clock to chant the matin hymn ; and in the gray dawn of a summer's morning, as well as in winter's frost and snows, are observed at that early hour with bare sandaled feet, tonsured heads, and glowing souls, noiselessly flitting through their corridors and cloisters, to assemble in choir ; and their merrily chiming bells are faithfully emblematic of the cheerful alacrity with which they assemble in choir to sing—"Venite exultemus Domino, jubilemus Deo salutari nostropræoccupemus faciem ejus in confessione, et in psalmis jubilemus ei."—"Come,

let us praise the Lord with joy : let us joyfully sing to God our Saviour ; let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.—Psalm xciv. 1, 2.

TENERANI—CRITICAL OBSERVATIONS ON SCULPTURE.

Soon after the opening of the General Council, Tenerani, one of the sculptors of modern times, who attained the highest eminence in his profession, and whom fame invested with the greatest celebrity, for the treasures in sculpture which his clever and accomplished chisel bequeathed to art, died in Rome at the age of seventy-one years. His obsequies were celebrated on the 17th of December, in the church of St. Vincent and Anastasia ; and all the artists from different parts of the world in Rome, the Roman princes, the elite of the city, and 20,000 people, assembled to pay a tribute of respect to the artistic excellence and genius of this pre-eminently gifted sculptor. Connoisseurs and the dilettanti rank his productions amongst the most triumphant and happiest efforts of modern masters. A very clever specimen from the productions of this artist's studio, is preserved in a niche over a side altar, in the parish church of Dungarvan. It is a very graceful and piously expressive statue of the Madonna of the Immaculate Conception, in Carrara marble. In the posé of the figure, in the disposition of the drapery, and in the general treatment of this

subject, Tenerani has been very skilful, and the excellence of all is very decided. This

figure of Our Lady is vested in calm composure, stately tranquillity, and majestic simplicity; and in these consists exalted dignity of expression, and are the true types of the chisel of genius. The vulgar eye, or those unaccustomed to inspect works of true taste, may more enthusiastically admire the expressions of passion and violent gesture, but those are not the characteristics of dignity. The great object of the artist should be to display the more noble and exalted attributes of the soul; and these are vividly reflected, not in the turbid, agitated, and convulsed surface of excited passion, but in the smooth, glassy, and transparent surface of tranquillity and composure. All the great works of the Greek masters, display this quietude of expression. Raphael's pictures are most expressive of tranquillity; in his picture of St. Leo threatening Attila with the vengeance of SS. Peter and Paul if he presume to enter Rome, the artist overawes the warrior by the calm, dignified composure of the pontiff. Algardi's conception of the subject was to represent his angels in rage, and with sabres,

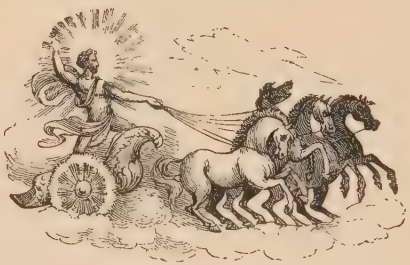
threatening to slay the barbarian. In one instance, a reflection from the calm majesty of the Omnipotent clothes the figure with awe-inspiring dignity: in the other, they are reduced to the character of his own soldiers, with swords, challenging them to a passage of arms. This work of this great sculptor, also evinces, to a critical eye, that freedom, decision, and expressiveness of stroke, which are eloquent testimonies of the master hand, and prove he emancipated himself from the slavery of models, and copies, and mathematical measurements, to which ordinary artists are subjected. How wonderfully does sculpture display the triumph of art! It enables the artist, merely by the aid of a chisel and mallet, to liberate from a block of marble any figure he pleases, placed in any position, or clothed in any costume; he merely cuts away the superfluities of the stone which enclose it, and the figure is emancipated, and starts forth into life-like existence! The artist's price for this work amounted to a very high figure. It was purchased by the Rev. Michael Patterson, Curate of St. Andrew's church, Dublin, who is gifted with a very sensitive appreciation of the merits of works of art; and with his characteristic piety and munificence, he gracefully presented it to the venerable dignitary, the Vicar-General of Waterford, the parish priest of Dungarvan, Very Rev. J. Halley, D.D., to be erected by him in this church of the reverend donor's native diocese, as a commemorative memorial of fra-

ternal affection to his departed sister, whose remains are interred in the adjoining cemetery.

The estimable ecclesiastic, Reverend Michael Patterson, to whose taste and liberality Ireland is indebted for this fine creation of Tenerani's chisel, is a native of the diocese of Waterford. He made his studies in the Irish college of St. Agatha in Rome, attended lectures in the schools of philosophy and theology in the Propaganda, and in all its classes warmly contested for the position of superiority with the cleverest foreign students from the countries of the whole world, and in most instances bore away the prizes of merit. He, moreover, obtained the singular distinction of being the first Irishman who was ever proclaimed in the Propaganda College as the *solus* winner of the premium in science. His virtues and talents were so highly prized by our Holy Father himself, Pius IX., that he did him the exalted honor of inviting him to dine with him in the Vatican Palace, and, as a memorial of this recognition, presented him a statue, in bisque, of the Blessed Virgin of the Immaculate Conception. The Cardinal Archbishop, with the permission of his Ordinary, effected his affiliation for the diocese of Dublin, appointed him professor of *belles lettres* in the College of Holy Cross, and subsequently to the curacy of St. Andrew's, where his hospitality, his urbanity to those in the higher social grades, his charity to the poor, his benignity and zeal, have endeared him to the clergy and people,

and to religion. The lamented young lady's name, to whose memory this statue was erected, was Juliana; she possessed talents, and every polite accomplishment, in an eminent degree, and was singularly gifted by God with the goods of nature, the goods of fortune, and the goods of every heavenly grace. Alas! the lamp of her lustre soon dropped, and is eclipsed in the impenetrable darkness of the tomb! The early blossom of her virtues, screened by death at so youthful an age, like the crimson tints of the budding rose screened by the vernal cloud, indicated that she was a child of heaven, confined here as a stranger, and as a "prisoner of hope;" that this life was but the spring-time of her existence, and that she was destined not for the bleak soil of this world, but for a sunny and more congenial clime, to which she was to be transplanted. Her spirit of disengagement, and edifying resignation to the dispensations of Providence, elevated her character even when prostrated by debility; and by her tender piety and yearning desire to be with God, religion invested her with dignity even in her last agony; and her entire holy deportment presented forcible proofs, that she was convinced that the winter had passed, that the rains were over, and that the storms had ceased, and that she was on the very confines of a perennial summer, and that she already heard in our land the voice of the turtle—"Vox turturis audita est in terra nostra!"—"The voice of the turtle is heard in our land." To the departed young

lady, Juliana, "filia cœli!"—this transplanted flower of heaven—I may appropriately apply these measured lines of Cassimire, sweet in poetic sentiment, versification, and classic metre.



"Siderum sacros imitata vultus,
Quid lates dudum, Rosa? Delicatum
Effer e terris caput O tepentis
Filia cœli!

"Jam tibi nubes fugiunt aquosæ,
Quos fugant albis Zepheri qudrigis,
Jam tibi mulcet Boream jocantis.
Aura Favoni."

"Child of the summer, blooming rose,
No longer in confinement lie;
Arise to light, thy form disclose,
Rival the spangles of the sky!

"The rains are gone, the storms are o'er,
Winter retires to make thee way;
Come, then, thou early budding flower,
Come, saintly stranger—do not stay!

"The sun is dressed in beaming smiles,
To give thy virtues to the day;
Bright seraphs wait, with gentlest gales,
To waft thy spirit—come away!"

Never did death shoot an arrow dipped in more poignant anguish than that which pierced the sensitive heart of a widowed mother, already flooded with a tide of sorrow, and a disconsolate brother and sister, than on this bereavement, which tore from them the darling of their fondest affections. Immediately after her death, the ladies, the widowed mother, and her daughter, retired to a mansion situated in the picturesque scenery in the vicinity of the village of Lismore, where they now reside, near the spot which this view represents.

BRIDGE, SPIRE, AND CASTLE OF LISMORE.

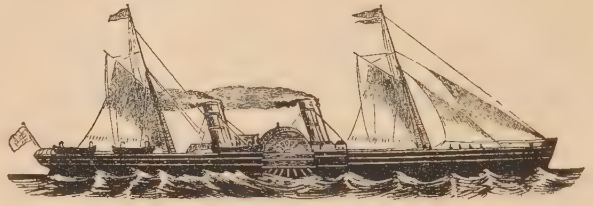
MONSIGNOR POWER, BISHOP OF ST. JOHN'S, NEWFOUNDLAND.

In a secret consistory, held on the 27th May, the Bishops elect were preconized for St. John's, Newfoundland, Grace Harbour, Springfield, and Auckland.

On Trinity Sunday, the 12th June, the Very Reverend Canon Power, late President of the diocesan seminary of Holy Cross, Clonliffe, Dublin, was consecrated Bishop of St. John's, Newfoundland. His lordship served for several years as curate in the metropolitan church, from which he was promoted to the Presidency of Holy Cross, on its foundation by the Cardinal Archbishop. The President fostered the infant institution, reared it to maturity, and governed it with meekness, solicitude, and prudence. His learning imparted knowledge ; his virtues gave edification, and were a model for those within ; his eloquence advocated the cause of the widow and the orphan, the indigent, and every charity in the city, without. His Holiness Pope Pius IX. selected him to fill the see of St. John's, vacant by the death of the holy, pious, learned, and charitable servant of God, Monsignor Mullock, of happy memory. Monsignor Mullock was formerly a Franciscan Father of Dublin. The writer of this volume enjoyed the honour and edification of his society as fellow-traveller to Ireland, on his return after his lordship's last visit to Rome, on the occasion of the celebration of the Centenary in the year 1867.

The consecration of the new bishop took place in the chapel of the Irish College of St. Agatha, and was conducted with all becoming solemnity, under the superintendence of the President, Monsignor Kirby. The Very Reverend the Vicar-General of Perth, Australia, was consecrated bishop on the same occasion. The consecrating prelate was his Eminence the Cardinal Archbishop of Dublin, assisted by Most Reverend Dr. Goold, of Melbourne, and Most Reverend Dr. Grimley, of Capetown. Very many prelates were present, and amongst them were his Grace Most Reverend Dr. MacGettigan, the lately appointed Primate; his Grace of Cashel, Most Rev. Dr. Leahy; the Bishop of Troyes in France; the Archbishop of Glasgow, Mgr. Eyre; Mgr. Ford, Mgr. Moran, Rev. A. T. O'Reilly, Capetown; Rev. Mr. Howley, St. John's. After the definition of the Papal infallibility, Mgr. Power left Rome for Ireland, and thence for St. John's, where his Lordship arrived on the 9th of September the same year; and on landing from the steamship St. Andrew, met a reception worthy of his exalted character, and of the piety of the faithful people of St. John's. He was received by cheering thousands, with floating banners, thrilling strains of social bands, peals of merrily chiming bells, and booming salvos of artillery. In return for such edifying demonstrations of veneration, his Lordship proceeded to the cathedral, and vested in his pontificals, raised his hands, bearing the Most Holy, and with a

triple blessing, brought down copious showers of heavenly blessings on the prostrate multitudes.



THE SAINT ANDREW.

MGR. M'DEVITT. MGR. POWER, KILLALOE.

His Lordship, Mgr. M'Devitt, was consecrated in the cathedral of Letterkenny, on the 30th of April, 1871, the Feast of the Patronage of St. Joseph. The consecrating prelate was his Grace Mgr. M'Gettigan, the sermon was preached by Mgr. Dorrian; sixty priests and nine Bishops were present at the solemn function.

In February, immediately succeeding the prorogation of the Council, Most Reverend Dr. Power, Bishop of Killaloe, departed this life. The obsequies of his month's memory were celebrated with great solemnity by the clergy of the diocese, presided over by Mgr. O'Keane. The solemn Mass was celebrated by Mgr. Butler; and a most eloquent panegyric was pronounced by the Mgr. O'Hea of Ross, a prelate "non in superbiam elatus sed hospitalis, benignus, justus, sanctus, potens exhortari in doctrina sana."

History of the Irish College of St. Agatha.

O'CONNELL'S HEART AND MONUMENT.

THE original foundation of a college in Rome for the education of students to supply the exigent want of secular clergy in Ireland, during the disastrous days of religious persecution, dates from the remote period of the year 1628, during the pontificate of Pope Urban VIII., and soon after the death of Gregory XV. It was founded by Cardinal Ludovisi, nephew to Pope Gregory, in a building adjacent to the Irish Franciscan convent of St. Isidore ; and the infant institution, towards which the suffering Church of Ireland anxiously looked for relief, was fostered under the patronage of the celebrated Franciscan, Father Wadding, who appointed the Rev. Owen Callaghan as its first rector. The cardinal died soon after ; but, a short time previously, his eminence transferred the government of his new foundation from the Franciscans to the Jesuit Fathers. The Jesuits removed the students to another house in a street, which, from that time to the present day, is called Via degli Ibernesi—"Irishmens' street." The funds were then very limited, and the students did not exceed eight in number ; but the pious founder, "nec speravit in pecunia et thesauris—put not his trust in money or in treasures," and the

little college did wonderful things, "fecit mirabilia." The fruits of the college yielded ecclesiastics whose names are recorded amongst the most eminent for learning, zeal, and sanctity in the Irish Church. I shall mention a few of the heroic soldiery of Christ who were trained in this sanctuary. There was Most Reverend Dr. Oliver Plunket, Archbishop of Armagh, who suffered martyrdom for the faith in London in the year 1681. The life of this illustrious prelate, the glorious champion for holy faith, has been recently written, in a volume replete with erudition and most valuable information regarding the antiquities and condition of the Irish Church, by Very Reverend Monsignor Moran, D.D. The head of this Christian champion is still in a wonderful state of preservation in Sienna Convent, Drogheda, where, through the courtesy of the religious ladies, it may be seen by visitors. There were also Dr. Peter Creagh, who, in 1676, was bishop of Cork and Ross; Dr. Hugh McMahon, who was archbishop of Armagh about the year 1780; Dr. Florence MacCarthy, who was coadjutor bishop to his lordship, Dr. Moylan, of Cork, in the year 1812; Dr. Blake, formerly administrator of St. Andrew's, Westland-row, vicar-general of Dublin, and late bishop of Dromore; Dr. John Brennan, who, in 1671, was bishop of Waterford, and was subsequently translated to the archiepiscopal see of Cashel; Dr. James Cusack, who, in the year 1678, was bishop of Meath; Dr. Lanigan, who wrote the Ecclesiastical His-

tory of Ireland, was educated in this college ; also the author of "Scriptores Rerum Hibernicarum," Charles O'Connor ; and the clever scholar, Mr. Clinch, who wrote the celebrated letters on Church Government, and was formerly professor of rhetoric in the college of Maynooth, was amongst the distinguished characters who emanated from the Irish College in Rome. An enumeration of all the ecclesiastics of the Irish College in Rome, from the exalted cardinal to the lowly curate, who in modern times have illustrated and served the Irish Church, would, indeed, far exceed the limits of my volume.

At the time of the occupation of Rome by the French, the college was seized on as British property. It was subsequently restored ; but the accommodation proving too limited for the continually increasing numbers of students, Pope Leo XII., on the 17th of February, 1826, made them a donation of a still larger college, which formerly belonged to the province of Umbria. Dr. Blake was appointed the first president of this house, and was succeeded by Dr. Boylan, the translator of "Massillon's Conferences," and formerly professor in Maynooth College. He was succeeded by Dr. Cullen, now cardinal archbishop of Dublin. During the presidency of Dr. Cullen, His Holiness Pope Gregory XVI., in the year 1837, made over the church and convent of St. Agatha dei Gothi, as the future college for the education of the Irish secular clergy in Rome. It was previously occupied by the nuns of "Maestre Pie."

It is situated in Suburra, and is one of the most ancient Christian structures in Rome. It is erected over the Temple of Serapis, and the original foundations were laid in the fourth century. It is believed also to have been once the site of the maternal residence of St. Gregory the Great. Ricimer and the Arian Goths took possession of it in the fifth century, and hence the name "dei Gothi." It was reconsecrated in 591 by St. Gregory the Great. The church underwent many alterations in the year 1635, by direction of Cardinal Barbarini, who was then titular of this church, and was subsequently Pope Urban VIII. The church is a beautiful specimen of ecclesiastical architecture, and is rich in carvings, gildings, frescoes, statuary, paintings, and the floor is laid down in mosaic tesselated pavement, of the species known as "Opus Alexandrinum." The church gives title to a cardinal, which is at present enjoyed by Cardinal Antonelli, who has richly decorated the side chapel, beneath which repose the remains of his deceased relatives. Near this side chapel stands the marble monument erected to the memory of Daniel O'Connell, beneath which his heart reposes—that heart which for more than 70 years throbbed for the interests of his religion and his country. It is preserved in a silver urn, on which is inscribed, "Natus Kerry: Obit Genoæ." It was laid there by the learned and accomplished Very Reverend John Canon Miley, D.D. This monument was executed by Benzoni, and was

erected at the expense of Charles Bianconi, Esq., J.P.

Charles Bianconi, Esq., is a model for the enterprising. A native of Italy, whilst yet a little boy he travelled alone, in the early part of this century, into this country, so distant from his own, with no capital but industry, no rule to guide him but integrity, no patron but God's providence. He engaged in speculations for the conveyance of travellers in the south of Ireland. "His will was in the law of the Lord: he was as a tree which is planted near the running waters: his leaf did not fall off; and all whatsoever he did prospered."—Psal. l. 2, 3. He never desponded under adversity—he never ceased to advance, though rugged the road—he never lost the path, though lowering and dark the day, but ever hopefully persevered till a favorable gale dispelled the cloud that eclipsed his prospects, and the sun of prosperity again illumined his way to the triumphant goal of success. His fervent spirit of religion supported his confidence in Him whom the winds and the waves obey, and without whose permission one hair could not fall from his head. He was ever affected by the most nervous sensibility to rectitude. His honour was as rigidly guarded as the modesty of a virgin. That honour was as cautiously shielded against any malignant attempt to wound it, as would be his heart, the seat of vitality, against the deadly point of a poisoned arrow. He was

an impartial magistrate, a terror to the idler, an encourager to the industrious, a liberal benefactor, a generous employer, charitable to the poor, a protector to the forlorn, a patron of the fine arts, a champion for freedom of education, and an edifying observer of the duties of religion.

CAHIR CASTLE.

He obtained a reward even in this life, realized an ample fortune, merited to live long in the land; and now in his old age enjoys the "otium cum dignitate," and resides surrounded by domestic happiness on his estate of Longfield, near Cahir.

He attained to a very high social position, and lent his great influence to Daniel O'Connell to advance the interests of his religion and the political amelioration of his adopted country, in the emancipation question, in the agitation for the repeal of the union, the abolition of tithes, the monster meetings, the bequests bill, the education question, the establishment of the Catholic University, of which he was elected one of the lay members of the board. He was "Hibernicis ipsis Hibernior—more Irish than the Irish themselves."

A monument is also erected in the chapel of the Irish College to the memory of Terence, the son of Alderman Peter Paul McSweeney, former Lord Mayor of Dublin, who, as a merchant, a patriot, and a Christian, merits well of society, Catholicity, and Ireland. During the period of his office as Lord Mayor, he was instrumental in organizing the movement against the obnoxious oaths exacted by government from officials, and which ultimately led to their abolition by parliamentary legislation. The pious youth died at St. Agatha's at an early age, whilst prosecuting his studies as an aspirant to the ministry of the Irish Church. His remains are laid near the heart of O'Connell. On hearing of his alarming illness, the Alderman and Mrs. McSweeney hastened to Rome to receive the departing breath of their beloved child. They were too late. Before their arrival "he vanished from the sight of men"—God took his soul—the gem was gone—the casket only remained.

Christian parents! "be not sad, like others who have no hope."

In another tomb of this church of St. Agatha, were deposited the remains of the celebrated John Lescaris, a Grecian, who was the zealous promoter of refinement in education and efficiently advanced literature in Western Europe, and who was compelled to fly and wander as an exile through the continent after Constantinople had been captured by the Turks. The inscription on the tomb is written in the Greek language, of which this is a translation: "Lescaris lies here in a foreign grave; but, O stranger! he does not feel uncomfortable on that account —he rather rejoices; yet is not without a pang, as a Grecian, that his fatherland cannot afford him an emancipated sod of earth."

The number of students at present in the Irish College is about 60. The revenues for the support of the house are derived from the foundation of burses, aided from the pensions paid by some of the pupils. On the elevation of Dr. Cullen to the archiepiscopal see of Armagh, he was succeeded by the present president, Very Reverend Monsignor Kirby, revered for his learning, piety, and prudence; courteous to all visitors, more especially to Irish ecclesiastics, towards whom he exercises the most cordial and generous hospitalities. He was efficiently assisted for many years in the government of the college by Very Reverend Monsignor Moran, D.D., as vice rector—a dignitary gifted with talents of the highest class, and has

attained literary distinction as the author of several works evincing varied and profound erudition and theological knowledge, deep research, and intimate acquaintance with ecclesiastical history, and who, in order to obtain authentic information on the antiquities and early condition and circumstances of the Church in Ireland, assiduously penetrated into the recesses of the archives of St. Isidore's and the Vatican library. Amongst the more remarkable works from the pen of this accomplished writer, are his "Essays on the Early Irish Church," the "Life of St. Patrick," and the "Life of Most Reverend Dr. Oliver Plunket, Primate of Ireland." At present Mgr. Moran is secretary to, and resides with, his eminence the cardinal archbishop of Dublin. The Rev. Dr. Maher has succeeded Mgr. Moran as Vice-rector.

The history of this college recals reminiscences of days of persecution ; varying vicissitudes ; the signal services it rendered ; its survival to witness the present triumphant condition of our Church, with the former President Primate, and Cardinal ; and affords proof that the Irish Church, though pruned, will ever germinate more luxuriantly.

"Rescissa vegetior assurgit !"

"Bodies may fall by wild-sword law ;
He who would force the soul, tilts with a straw
Against a champion cased in adamant !"

On Education.

THE LITTLE CATECHISM—MONSIGNOR O'KEANE—EDUCATIONAL STATISTICS OF ROME.

DOGMAS OF FAITH.

THE schema "de parvo catechismo," or the little catechism, which provided for assimilating in every country this first book of instruction in the Christian doctrine, occupied the attention of the Fathers of the Council for a long time, and elicited very animated discussions. Monsignor O'Keane, the good, zealous, and venerated Bishop of Cloyne, manifested the liveliest interest in this, as in every project for the solid instruction of youth, in Christian faith and piety. His lordship also addressed the Council in an oration characterized for singular strength of idea, conclusiveness of argumentation, pure latinity, and practical eloquence. "Declaratio sermonum tuorum illuminat, et intellectum dat parvulis"—"The declaration of thy words giveth light and giveth understanding to little ones."—Psl. cxviii. 130.

The deliberations of the Fathers were long and earnestly occupied on the important subject of education, not merely primary and secondary, but more especially in the "hautes etudes," in the highest grades of university education, in philosophy and science. The imparting of any information is instruction—

but instruction is not education. It is essential to education to be instructed in religion. Religion is inseparable from education. No one is educated who is not educated in faith. A religious education exercises an influence on the integrity, the morals, and the consciences of children, and this is necessary for their knowledge of good from evil, of right from wrong, and necessary for the welfare of society, and the salvation of their immortal souls ; but this can never be imparted by instruction merely secular, such as mathematics, arithmetic, writing, or mensuration. Moreover, some who superintend the instruction of youth believe in Christ, and they teach that belief, but they ignore or disregard dogma. A dogma of faith is a revealed truth, proposed by the Church, or proposed by the Pope speaking *ex cathedra,* which truth is to be believed as of divine faith by all, and the denial of which constitutes heresy. They who ignore dogma, ignore a truth which God has revealed. All the mysteries of our religion are dogmas—they who reject dogmas reject all those saving mysteries, and an education grounded on such principles is an education without divine truths or heavenly doctrines, and is no education. Religion and education are inseparable. The church has ever zealously patronized and cherished secular and religious education, natural and divine. She has ever stimulated youth to aspire to the highest attainment of both, but never separately, always concomitantly. She regards re-

ligion as a guide, indispensable to the safety and utility of scientific education; and that, without the light of her guidance, science may blindly tend to the destruction of the scholar, and eventuate in the most baneful disasters to society. The Acts of the Vatican Council again emphatically enunciated these principles, as may be learned from the following extract from those Acts. The following remarkable passage is quoted from the Acts of the Council:—

"The Catholic Church perpetually and unanimously has also held and holds that there is a twofold knowledge—natural and divine. And not only can faith and reason never be at variance, but they afford each other mutual assistance; for right reason demonstrates the foundation of faith, and, illumined by its light, cultivates the science of things divine, while faith frees and guards reason from errors, and furnishes it with manifold knowledge. So far, therefore, is the Church from opposing the cultivation of human arts and science, that she many ways helps and promotes it; for she is neither ignorant of, nor despises, the benefits to human life which result from them, but confesses that as they come from God, the Lord of sciences, so, if they be rightly treated, they lead to God by the help of His grace. Nor does the Church forbid that each of these sciences, within its own sphere, should make use of its own principles and its own method; but while recognizing this just liberty, she is sedulously on her guard, lest, by opposing

the divine teaching, they assume the patronage of error, and lest, going beyond their own boundary, they invade and trouble the domain of faith."

Rome not only inculcates these principles to the universal Church, but exemplifies them in practice, as may be seen by the following educational statistics of Rome: "Scientific instruction for males is given in the Roman University, which in the present year counts 1,094 students; in the Lyceum of the Pontifical Roman Seminary, 703 students; in the Roman College, 1,249 students; in the Urban College de Propaganda Fide, 226 students; in the Roman Gymnasium of Philosophy at Santa Maria della Pace, 90 students; in the College of St. Thomas, at Santa Maria sopra Minerva, 97 students; and in the Technical Institute for Surveying and Measurement, 68 students. Elementary instruction for males is given in two of the colleges of the Fathers of the Scuole Pie, in two of the Fathers of the Christian Doctrine, in six managed by the Christian Brothers, in the school of the Brothers of Mercy, in that of the Brothers of the Conception, in another of the Vatican Seminary, in seven parochial schools, in two Pontifical schools, in other two schools of the Subsidy Commission, in the school of St. Vincent de Paul, in that of the clerks of the Vatican Basilica, in one of Prince Massimi, in the night schools established in several parishes, and frequented by 2,000 youths; in four infant

asylums, in other secular colleges, boarding schools, and institutes of charity, counting 691 pupils; and finally in the regionary schools, which muster 3,806 of an attendance. The establishments for the education of females are no fewer. There are the ten schools of the pious work-mistresses, the two of the pious mistresses of Venerini, four of the Sisters of Providence, five of the Daughters of Charity. Then the School of Brignoline, that of the Sisters of St. Joseph of the Apparition, two of the Sisters of St. Joseph, five of the Sisters of the Most Precious Blood, two of the Daughters of the Sacred Heart, two of the Daughters of Providence, of the Sisters of St. Dorothy, of the religious of the Sacred Heart, the School of the Sisters of Charity, of the Ursulines, of the Philippines, of the Sisters of St. Joseph of Cluny, of the Daughters of Maria nill 'Orto, of the Daughters of St. Andrew's Cross, of the Augustinian Oblates, and the Marian Sisters; besides three Pontifical schools, two of the Subsidy Commission, the parochial regionary schools in all the parishes, frequented by 2,282 young girls, without speaking of those that are educated in the different conservatories, boarding schools, and institutes of charity, in which the pupils amount to 2,494. So that in Rome we have the following total of public instruction: Scientific instruction imparted gratuitously to 3,527 males. Elementary education imparted to 6,105 males gratuitously, and 3,806 non-gratuitously, both together making

a total of 9,911 boys receiving elementary instruction, and a total of 13,438 in course of education. With regard to females, 8,188 are educated gratuitously, and 2,765 otherwise, making a total of 10,953 young girls. To conclude, the population of the schools of Rome for the year 1867 is 24,391, of whom 17,820 are educated gratuitously, and but 6,571 pay for their education.

SIR JOHN GRAY.

During the General Council of the Vatican, the Protestant church in Ireland was disestablished; and the nation is now aroused to the most vigorous efforts to obtain a system of education, founded on a basis of freedom and of religious and financial equality.

In recording the memorable event of the disestablishment of the Protestant church in Ireland, justice will ever command the impartial historian, to make honorable mention of Sir John Gray, who, by the unceasing exercise of his singular abilities, his gigantic efforts, in and out of parliament, and by effectively wielding his powerful organ, "The Freeman's Journal," struck the trenchant and decisive blow, which felled the most monstrous abuse, which, during several centuries of an enlightened age, stigmatized the legislation of the British constitution, and in his lengthened struggle thereby triumphantly evincing that his hatred of religious ascendancy, was as lasting as his love of justice! Equally strenu-

ously has he exercised his powerful influence and talents in advocating a system of a primary, middle class, and university superior class education, established on the same basis of perfect freedom; and that whilst generations flow past, progress shall not stand still. The question of education, under the present governmental national system, and godless colleges, is one, not between one form of Christian teaching and another, but between religion and irreligion—between the ignoring of the Christian revelation, and its exaltation above all secular education; and he boldly proclaimed, that the hand which struck down church ascendancy, shall unrivet the fetters which hold education in bondage, and blight the life-hopes of our youth. In his political struggles, he laboured not to mar the enjoyments of the affluent and the prosperous, but to attune the discordant wailings of the destitute and afflicted, to the same harmonious notes of contentment, cheerfulness, and happiness. His antagonists, more than once, sought to attain the object of their ambition during his absence, that they might evade the weight of his crushing opposition. To approach near enough to aim the decisive blow at the citadel of intolerance and ascendancy, he was obliged to wade through piles of documentary evidences, and to walk after the enemy through their ways of political corruption, and he passed them unstained by a single speck of the mire.

THE RIGHT HONORABLE THE LORD CHANCELLOR, BARON O'HAGAN.

Another memorable event which occurred about the time of the General Council of the Vatican, and one forcibly expressive of the progress of the age, was the elevation of Thomas O'Hagan to the dignity of Lord High Chancellor of Ireland, and subsequently his being created by her Majesty a peer of the realm, under the title of first Baron Lord Tullahogue. He was the first Catholic since the Reformation who was elevated to that exalted dignity; and his promotion was hailed with the joyous acclamations of millions, who regarded it as the dawning light of a brighter day, and as the final rending of the remaining shreds of the veil of exclusion and intolerance, which so long screened from them the beaming rays of the sun of justice, equity, and equality. At an early age, the youthful barrister, Thomas O'Hagan, enlisted in the contest for pre-eminence at the bar, where talents, eloquence, and knowledge were arrayed against him; but competition soon felt he was a great power, she raised the white flag and laid down her arms before his triumphant genius; he seized the ermine, and scaled the bench. During his career at the bar, and on the benches of the courts below, he proved himself possessed of forensic abilities, which early indicated the greatness of the destinies that awaited him. To a profound knowledge of the law, he united all the powers and accomplishments of a brilliant orator, a commanding

address, an earnestness of appeal, a copious and thrilling eloquence ; and his integrity and judicial virtues were as unsullied and fair as the enamelled whiteness of the ermine's skin that encircled his breast. The guilty quailed before his bench, the innocent felt confidence and defied their accusers before his judgment-seat. He acquitted when he could, he convicted when he should. Whilst he passed the sentence which justice exacted, he evinced all the tenderness of a feeling heart, and all the sympathy which philanthropy elicited. The most exalted officer of Britain's laws, he was the most submissive subject to religion's precepts. He was too grateful to be forgetful of a friend, too generous to avenge himself on an enemy. He reigned supreme in the citadel of the people's hearts ; and Government, which endorsed the nation's judgment of his worth, and was convinced of his superior qualification for the exalted office, with a wise policy employed his promotion as a passport to their affections and their loyalty. He was exalted without being jealously envied ; honored, without being proudly elated ; he was dignified in his deportment, courteous in his address. He was determined without obstinacy, yielding without weakness, stern to the contumacious, without being relentless to an appeal for clemency, considerate even in his displeasure, impartial in his judgments, lenient in his awards. His sublime addresses inspired veneration for the constitution, vindicated the dignity of the legislature, and exalted the juris-

prudence of the empire; and his whole judicial career proved, that Great Britain's laws were never seen invested with more imposing majesty, than when reflected from the mirror of mercy. He was elevated above his peers, and above the vulgar ways of other men, as the towering crest of a lofty mountain looking down on the cloudy vapours wafted past on the atmosphere below, and, like some stately dome still illumined by the crimson tinges of the setting sun, whilst the lowly edifices beneath are already shrouded in gloomy shades, the very majesty of his elevated position, and the nobility of his character, have isolated him, and constituted him a solitary! British constitution! whilst you elevate such dignitaries, and whilst your jurisprudence is presided over by such Lord High Chancellors—esto perpetua!

THE MARQUIS OF BUTE.

The Marquis of Bute, accompanied by Mgr. Capel, visited Rome during the Council. He presented the Pope a pectoral cross of gold and brilliants, and, with princely liberality, offered to supply the windows of St. Peter's with stained glass. The pious offer was respectfully declined, as it was feared the colours of the mosaics would be deteriorated in effect, if viewed in any other than white light. Stained glass in gothic churches produces a charming effect—the hues reflected on the pavement, like the gems before eastern princes, seem strewn on our pathway to the Palace of Eternity!

Addresses,

DELIVERED BY THE FATHERS OF THE COUNCIL, IN THE CONGREGATIONS.

THE Fathers devoted much solicitous attention and discussion to the "Schema de Ecclesia," the "Schema de Fide," the "Schema de Regularibus," the "Schema de Disciplina," and other important propositions; but the subject which engaged the most protracted deliberations, and most animated discussions, was that "De Capite Ecclesiæ," which comprised the propositions on the dogma of the infallibility of the Pope. The period occupied in the solemn consideration of this schema was very protracted, and the speeches delivered were very numerous.

After the most rigid theological investigations, and the most minute observance of all preliminaries, and permission having been obtained, the "Schema de Romano Pontifice" was presented to the consideration of the assembled Fathers of the Council on the 21st of January. In that august assembly, comprising the Prelates of the Christian world, all of whom were "urged by the charity of God," animated by the divine spirit, and stimulated by a holy zeal to employ every energy to pro-

mote the interests of God's house, his holy Church, "without spot or wrinkle," it may appear unworthy to say, that those of any one nation excelled those of another; but I shall be pardoned when I merely assert, what was generally admitted, that the prelates of these realms of Ireland, England, and Scotland were pre-eminently distinguished, in this holy rivalry. The Bishop of Tours proposed to confer on Ireland the honorable title of "Populus Apostolicus"—"the nation of Apostles." The speeches delivered by the Fathers of the Council, on the various important subjects submitted to their consideration, were very numerous, and in most instances characterized by their profound learning, their argumentative cogency, their eloquence, and classic latinity.

I shall not attempt to enumerate the Bishops, who expressed themselves as opposed to, or favorable to the opinion, that this was an opportune time to define the dogma of the infallibility of the Pope, neither shall I attempt to adduce the arguments upon which they relied, nor shall I presume to criticise the sentiments they enunciated in their orations, for those, though deeply interesting, weigh but lightly indeed, when poised with the momentous importance of the result declared in their final decision, and in the definition proclaimed by the Vicar of Christ, through whom, the Holy Ghost has informed me, that that dogma is, and always was, contained in the deposit of faith. O God! it is sufficient—I believe it with

an undoubted faith—may I ever prove docile to its infallible teachings, which will then assuredly lead me to the possession of my everlasting inheritances! No matter what the particular opinions of individual bishops, or the sentiments enunciated may have been previously, I now believe the Pope is infallible! Too late have I found thee, O Ancient Beauty! Too late have I known thee, O Ancient Truth!

I shall here, however, mention the names of a few of those dignitaries, who, out of very many, delivered the most remarkably clever addresses to the Council: In the 54th General Congregation of the General Council, held on the 19th of May, his first of two addresses was delivered by his Eminence Paul the Cardinal Archbishop of Dublin; and his Eminence delivered his second oration in the 73rd General Congregation, held on the 18th June. Amongst others were those by the Cardinal Archbishop of Prague, and by Mgr. Moreno, the Cardinal Archbishop of Valladolid. The 55th General Congregation of the Council, held on 20th of May, was addressed by Mgr. Simon, the Primate of Hungary; by his Grace the Archbishop of Tuam, John, Most Reverend Dr. M'Hale; and by Mgr. Darboy, the Archbishop of Paris. Addresses were delivered by his Eminence Cardinal Rauscher, Archbishop of Vienna; by Mgr. Kenrick, Archbishop of St. Louis; Mgr. Connolly, Archbishop of Halifax; Mgr. Strossmayor, Bishop of Bosnia; Mgr. de Dreux-Brézé; Cardinal Matthieu, Archbishop of

Bezançon ; Mgr. Tizzani, Archbishop of Nisibis ; Mgr. Dupanloup, Bishop of Orleans ; Mgr. Moreyra, Bishop of Guamanga, in Peru ; his Eminence Cardinal di Pietra ; the Cardinal Archbishop of Albano ; Monsignor O'Keane, Bishop of Cloyne ; Monsignor Clifford, Bishop of Clifton ; the Archbishop of Kalocza ; Monsignor Ullathorne, Bishop of Birmingham ; Monsignor Spalding, Archbishop of Baltimore ; the Bishop of Plymouth, the Bishop of Grenoble ; Monsignor Dechamps, Archbishop of Mechlin, and Cardinal ; Monsignor Donnet, Cardinal Archbishop of Bourdeaux. In the 56th General Congregation, held on the 21st of May, the Fathers were addressed by his Grace Monsignor Leahy, Archbishop of Cashel ; and on the 25th, by his Grace of Westminster, Most Reverend Archbishop Manning ; and subsequently by Monsignor McEvilly, Bishop of Galway. The Council was also addressed by Monsignor Landriot, Archbishop of Rheims ; Monsignor Purcell, Bishop of Cincinnati, and by the Bishops of Angouleme, Malta, Le Mans, and La Conception, Chili ; and on the 21st of June, in the 75th General Congregation, by his Grace Most Reverend Monsignor Errington, Archbishop of "Trebizond in partibus infidelium." On the 2nd July, by his Lordship, the Bishop of Meath, Most Reverend Dr. Nulty ; and by the Bishops of Perpignan, Chalons, and Angers. In the 70th General Congregation, on the 13th of June, the Council was addressed by Monsignor Reig-

nault, Bishop of Chartres; and by Cardinal Bonnechose, Archbishop of Rouen. On the 3rd of June, in the 64th General Congregation, Monsignor Gillooly, Bishop of Elphin, made his address, as did also Monsignor Domenic, Bishop of Pittsburgh; Monsignor the Archbishop of Toulouse, the Bishop of Barcelona, and Monsignor the Bishop of Marseilles. Monsignor Valerga, the Patriarch of Constantinople, also spoke to the assembled Fathers; Monsignor Moriarty, his Lordship David, Bishop of Ardfert and Aghadoe, Kerry, evinced the deepest interest, and took a prominent part in the discussions of the Council, and more especially in that on the dogma of the infallibity of the Pope.

ADDRESS OF THE CARDINAL ARCHBISHOP OF DUBLIN.

Amongst the many powerful discourses delivered in that august assemby, in vindication of the infallibility of the Pope, two of the most memorable, and which were characterized by their singular ability, erudition, research, and conclusiveness of argumentation, and which were clothed in language of the most elegant and classic latinity, were the two discourses

addressed to the fathers by His Eminence the Cardinal Archbishop of Dublin. They won the unqualified admiration of the prelates, which was evinced by over one hundred bishops from France, Spain, the United States, as well as from Ireland, waiting on His Eminence immediately after in the Irish College, and subsequently presenting him an address, expressive of their respects and congratulations for the eminent services he rendered the Council and the universal Christian world, and for the lustre he shed upon the Irish Church, of which he is the "decus et tutamen." The Holy Father himself, in an enduring memorial, testified his approbation, by presenting his Eminence with a basso relievo in marble, of great artistic merit, representing our Lord preaching on the mount. At the first of those two memorable addresses in support of the dogma, and which marked an era in the annals of the Council, his Eminence spoke for two hours, without notes, in refutation of the objections against the papal infallibility, previously urged in the speeches of the Cardinal Archbishop of Prague, and the Cardinal Archbishop of Vienna. From the very commencement of his Eminence's address, he caught the breathless attention, the minds, and the judgment of that most learned auditory. He led them captive through all its reasonings, and never liberated them till he concluded amidst an universal burst of applause. He conducted the fathers through all the intricate mazes of sophistical reasonings, that he

might oppose the fallacy of opposing arguments, and elucidate to impartial minds how to unravel the tortuous difficulties coiled by ingenious objections. No mind was perplexed by exertion to arrive at his conclusions ; for simplicity was a balm that softened every painful subtlety. He enunciated the most noble truths, and heavenly grace guided his naturally intuitive wisdom. His language was expressed with spontaneity, and his Eminence delivered it with calmness, composure, and dignity. There were no rhetorical flourishes—no display of energetic gestures—its beauty of rhetoric was its simplicity—its energy was its strength of argument. His conclusively argumentative discourse was an era in the sessions of the General Council of the Vatican, and struck a blow which was felt through the Church of Christendom, and will vibrate through the ecclesiastical history of the age. His Eminence was followed by Card. Moreno of Valladolid.

THE EVENING OF THE DAY OF THE DEFINITION.

On the evening of the day the Dogma of Papal Infallibility was voted, a remarkable demonstration took place in the Irish College in Rome. Thirty Prelates assembled to present an address to his Eminence Cardinal Cullen, for the lustre he had shed on his native country by his arguments in the Council in favour of the Dogma. Among the memorable speeches delivered in one of the most, if not the most, important Council of the Church, none sur-

passed in research, power, and polished Latinity the speech of the Irish Cardinal. Though the Irish Prelates knew the extent and depth of his learning, they were not prepared for the display which filled Rome with the name of the Cardinal. Even the hostile correspondents of the English journals admitted that the speech had produced a deep impression in the Council. Not only the Irish Episcopate, but many prelates from other countries, joined in offering their tribute of admiration and respect to the Cardinal for his "most able and successful vindication of the rights of the Holy See and the tradition of the Irish Church concerning them," from which we infer that his Eminence imported into the general argument the traditions of the Irish Church on the great question before the Council. The reply of his Eminence was read with intense satisfaction by all Catholics. It is a brief and pregnant commentary on the points which will follow the definition, the condemnation of error, the maintenance of authority and justice, the confirmation of the rights of religion, and the eradication of Gallicanism from the Church of France. His Eminence contrasted Ireland of the present day with Ireland at the time of the Council of Trent. Then Catholics were struggling for life, and their church was in mourning. To-day Ireland is represented in Rome by her whole Episcopate—a body unsurpassed in piety, erudition, and intellect. Ireland has reason to be proud of her Prelates.

The Cardinal.

THE Cardinal Archbishop of Dublin, His Eminence Paul Cullen, was born on the 29th of April, 1804. He received his primary education, first at Mr. Shackleton's seminary near Ballitore, County Kildare, celebrated for the number of its pupils, who in their subsequent career through life, attained the highest eminence in church, state, and literature. Amongst them was Edmund Burke. The Cardinal afterwards became an alumnus of St. Patrick's college, Carlow, whence, in the year 1820, he proceeded to Rome. The journey in those days was tedious, protracted, and dangerous. He embarked at Howth, and, encountering contrary winds, the packet occupied three days in crossing to Holyhead; and he required a period of nearly six weeks to complete the remaining portion of the journey to Rome. He commenced the ascent of the Alpine reeks on a Friday. The passengers of the diligence stopped for dinner at a wayside inn. A professing Catholic of the travelling party ate plentifully of flesh meat, and smiled sarcastically at his youthful companion for his rigid observance of abstinence. They recommenced to ascend the mountain, but soon after parted company, for, terrible to relate, the plethoric

gentleman fell down dead at his feet, and was buried in an adjacent field! The young traveller arrived safely, and passed through the gates of Rome, not thinking that he was one day to return through them Archbishop of Dublin, Primate of Ireland, Apostolic Delegate of the Holy See, Prince of Holy Roman Church, vested with the crimson robes, and wearing the red hat of a cardinal. From the mouth of infants thou perfectest praise! He entered the college of the Propaganda, and, after a brilliant course of studies in humanity, philosophy, science, and theology, during which he defended the thesis at several public academies, in which he displayed the highest mental powers, and gave indications of his future greatness, he was ordained priest in the year 1829. He succeeded Dr. Blake in the presidency of the Irish college in Rome, and became successively Professor and Rector of the Propaganda, and was appointed corrector of the press, for political, ecclesiastical, and theological publications. He was honoured with the esteem and confidence of the late Pope Gregory XVI. How exalted a grade he attained in the estimation and appreciation of our present Holy Father, the Christian world is already too well apprized, to require any statement from me. Pope Pius IX. appointed him Archbishop of Armagh, Primate of Ireland, and Apostolic Delegate, in the year 1850, and he was consecrated by Cardinal Castracani. He was translated to the archdiocese of Dublin on the 3rd of May, 1852, and entered in

solemn state the pro-cathedral church of Dublin, on the commemoration of Saint Paul, 30th of June, of the same year. Pope Pius IX. created His Eminence a Cardinal of the Holy Roman Church, under the title of San Pietro in Montorio, on the 22nd of June, 1866. His Eminence's pontificate has been singularly signalized by the triumphant progress of religion, education, devotional exercises, ecclesiastical discipline, and ceremonies. He presided at the synod of Thurles, assisted at the definition of the dogma of the immaculate conception of the Blessed Virgin Mary, and at that of the infallibility of the Pope, at the Council of the Vatican. He erected the majestic diocesan seminary of Holy Cross, in which he deposited the large portion of the holy cross, enclosed in a gorgeous shrine, studded with precious stones, presented His Eminence by the Pope. He re-organised and established on a more solid foundation the Catholic University of Ireland. He obtained many privileges for the Chapter of St. Patrick's. He collected and forwarded to Rome, munificent contributions of Peter's Pence for the Holy Father. He created many new parishes, and recommended many ecclesiastics who were appointed by Rome, and consecrated for foreign bishoprics and vicariates, in every quarter of the globe. He established throughout the diocese, the successive continual devotions of the forty hours' adoration of the Blessed Sacrament, and Novenas before all the principal festivals, and added much to

the august character of all the ceremonies and church functions, and introduced many reformations in the church chant. During his Eminence's pontificate, the grand extensive hospital of the Mater Misericordiæ was established, and very many convents, monasteries, and schools were erected, and many religious establishments and religious communities were introduced into the diocese with his Eminence's sanction and approbation ; amongst them were the Passionist Fathers—the Oblate Fathers—the Marist Fathers—the French College of Blackrock—the College of Gayfield—the Jesuit's Retreat-house at Milltown Park—the Asylum for the Blind, Merrion—the new Noviceship and Industrial Schools of the Christian Brothers at Artane—Industrial Schools, Stanhope-street—the Reformatories of St. Mary's, High Park, and of the Oblates at Glencree—the Magdalen Asylum, Gloucester-street—the Night Asylum and Refuge for Houseless Poor —St. Bridget's Orphanage and Schools—the Redemptorine Nuns of St. Liguori—the Nuns of Holy Faith, Glasnevin—the Nuns of St. Joseph, Castleknock—the Infirmarian Nuns of "Bon secours"—the Nuns of the Sacre Cœur, and their splendid convent at Anne Ville. The number of beautiful churches erected in this diocese during his pontificate, through the zeal of the clergy, and under his Eminence's patronage, exhibiting most correct specimens of Grecian and Gothic architecture, are a source of admiration and exultation to every lover of

religion: those of the Dominican Fathers of St. Saviour's—of the Augustinian Fathers—of St. Mary of Angels of the Capuchins—St. Peter's, Rathmines—the Three Patrons, Rathgar—St. Catherine's, Meath-street—St. Kevin's, Irishtown, and Donnybrook—St. Peter's, Phibsborough—St. Michael's, Kingstown, and the church at Monkstown—St. Joseph's, Glasthule, completed by the silent energetic zeal of Rev. Patrick M'Cabe, P.P.—the beautiful Gothic structures of the convent and church at Clondalkin—the church at Blessington-street—of City-quay—of Inchicore—the parochial churches of Celbridge, Arklow, Bohernabreena, Roundtown, Glenealy, Rathdrum, Newtown Mountkennedy, and Delgany, Blessinton, Taptoo, Belheary, Stillorgan, Greystones, Raheney, Rollestown, Narraghamore, Kilcullen, Newbridge, and the beautiful parochial house and church, so charmingly situated at Enniskerry, built by the laborious and zealous missionary and solicitous pastor, Rev. Thos. O'Dwyer, P.P.

His Eminence has employed all the influence of his exalted character, and his most energetic and powerful exertions, to obtain a denominational system, and perfect freedom of education of religious and financial equality—the justice of a charter and endowment for the Catholic university—the inseparability of secular from religious education—an equitable settlement of the land question—and the disestablishment of the Protestant Church in Ireland. His opponents smiled at his projects as

impracticable and visionary—the progress and approach of public opinion towards some of them, and the actual attainment of others, have proclaimed the Cardinal's wisdom, and confounded their anticipations, in proving their practicability by realization. He proclaimed no irritating announcements of triumph over the defeated, as he aspired to nothing more than the victory of justice in establishing the reign of equity and universal equality over the ruins of intolerance and ascendancy. There were periods of silence and tranquillity in his life, which the censorious interpreted as relaxations of his progressive vigour, but as the ball propelled from the cannon's mouth, after its impetuous invisible flight, is still formidable whilst apparently rolling gently on the sand, so, even in those moments of quietude, His Eminence proved himself animated with an energetic vitality, which was formidable and irresistible to every opposition. His comprehensive mind burst asunder the contracted ways of narrow-minded politicians. His resolute character overawed the courage, and paralysed the strength of his adversaries. His Eminence is a man of prayer, interior recollection, and a charity so comprehensive as to embrace all of every country and creed, and he yearns that they may with himself attain a blessed immortality. God and our Lady are with him in everything, and how can he fail in any thing!—"when God is for us who shall be against us!"

History of the Cardinalate.

INVESTITURE OF CARDINALS.

IRISH CARDINALS.

OFFICES and functions similar to those of the Cardinals are as ancient as the institution of holy Church. The name or title, however, is not so ancient. The titular churches at Rome which are committed to the care of the Cardinals were first founded by Pope St. Evaristus, who was the sixth Pope, in the year of our Lord 114. The introduction of the term cardinal is by some attributed to St. Hyginus, who was the tenth Pope, and who in the year of our Lord 155 established the distinction and subordination of the various grades of the clergy; but from the works of the most reliable authorities on the subject, I am of opinion that there is no record extant to testify that the name or title of cardinal existed previously to the pontificate of Pope Silvester, who was the thirty-fourth Pope, and in the early portion of the fourth century. It is most probable it was first introduced by that Pontiff, and subsequently to the conversion and baptism of the Emperor Constantine. A negative argument in favor of the opinion that the title of cardinal did not exist previously to the baptism of Constantine, may be deduced from the circumstance, that in the letters of that Emperor which are still extant, conferring

territorial endowments on the Pope and several Roman churches, though mention is made in them of other dignitaries, there is no mention made of cardinals, which most probably would not have been the case if so exalted a grade of ecclesiastics were then known under that title. That the title did exist immediately after this early period, is sufficiently proved by Baronius, who states that distinct mention is made of the seven cardinal deacons of the city of Rome in a council held in Rome, and which was presided over by Pope St. Silvester. We may then fix this as the date of its introduction, and regard it as having originated with St. Silvester. Subsequently to this Pope's pontificate, the title of cardinal frequently occurs in the sacred canons, and apostolical institutions. Pope Gelasius mentions the name in writing to Bishop Celestine, and after him the term is mentioned by Gregory the Great, Stephen IV., Nicholas II., and by many other Popes continuously down to our own times. In many cathedral and metropolitan churches, a usage existed for many centuries of styling the principal priests cardinals : in the year 1567, however, Pope Pius V. abolished all such supposed privileges, and rigidly restricted this title to the cardinals of the holy Roman Church, created exclusively by the Holy Father of the Faithful himself. The word cardinal is derived either from the adjective "cardinalis," which signifies principal, or from the noun-substantive "cardo," which means a hinge. For as holy Church is as it were a

house, in which the faithful dwell, the Pope is as it were the door, and he is assisted, he opens and closes, and his directions frequently hinge on the suggestions given in the councils of the cardinals. "Domini enim sunt cardines terræ et posuit super hos orbem."

The Pope is restricted by no law or authority in the selection and creation of cardinals, both being entirely optional with his Holiness. In early centuries the number of the cardinals varied, and was sometimes larger than at present, but the number is now restricted to seventy, by a decree of Pope Sixtus V. This number constitutes what is styled the Sacred College. The number seventy was perhaps determined on from the seventy elders of whom we read in the Book of Numbers, whom the Lord gave to Moses, to whom he promised to communicate his spirit, and who were to bear with him the burden of the people. The entire number of the seventy cardinals who constitute the sacred college is rarely completed, as some vacancies are usually reserved for contingencies or particular emergencies. Of the seventy cardinals, six are cardinal bishops, fifty are cardinal priests, and fourteen are cardinal deacons. The care of some one of the particular ancient churches to which I before alluded, as having been founded by Pope Evaristus, together with the flock attached to it, is committed to each cardinal, and from this church he derives his title. Every personage, before he can be considered eligible to the dignity of cardinal, is, by

a decree of Sixtus V., required to be at least a cleric or to have received minor orders. If the dignitary elevated to the cardinalate be absent from Rome, then the red "birette" is conveyed to him by a chamberlain, but he is required to make a solemn promise, that at least within one year he will proceed to Rome to receive the red hat at the hands of the Pope. In some instances, when the new cardinal is a hereditary member of a royal family, the red hat itself is forwarded to him. In all cases the chamberlain who is entrusted with this commission is favored with presents of very valuable gifts. Of the many extraordinary privileges which the cardinals enjoy, one of the most exalted is the eligibility of each to be elevated to the Papacy, and the right of all to vote for the election of a Pope. They are also entitled to communicate immediately with, and offer their advice to the Holy Father, and to speak in all the councils, conferences, consistories, and conclaves of the sacred college. They are usually members of congregations which discharge the most important duties connected with the transactions of the entire Christian world. The high privilege of electing the Pope was confirmed and restricted exclusively to the cardinals in the time of Peter Damian, by Pope Nicholas II., about the year of our Lord 1059. The clergy and the people previously exercised a voice of confirmation or approbation. This usage, however, was sometimes found leading to schismatical tendencies, and was totally abolished by Pope

Alexander III., who presided at the third council of Lateran, where it was decreed that not only were the cardinals exclusively to elect the Pope, but that a mere majority of votes for any one should not be regarded as sufficient for a valid election, but that two-thirds of the entire should be indispensably necessary. This Pontiff, Alexander III., is memorable in English history, as having so cordially sympathized with, and so graciously received during his persecutions and his exile, the heroic champion of the Church's immunities, St. Thomas à Becket, the Archbishop of Canterbury, and after his glorious martyrdom enrolling his honored name in the calendar of the saints, by canonizing him. It was this Pontiff also who so laudably suppressed the tilts and tournaments of the middle ages, which had been the prolific and baneful sources of so many scandals and losses of life. Previously to the public announcement of the elevation of a cardinal to that dignity, the Pope signifies his intention to the other cardinals assembled in secret consistory, and he is thus reserved "in petto." Cardinals are not entitled to assume the signature or to wear the scarlet robes till they receive the "birette" or red hat from the Pope. Cardinals are addressed by the title of "Eminence;" and Urban VIII., who was the 245th Pope, and in the year 1629, was the first Pope who authorized that cardinals should be addressed by this title of Eminence; previously they were addressed as bishops are now, "Illustrissimi"—most illustrious; and at an

earlier period they were addressed as "amplissimi," which latter appellation is the title now given to episcopal vicars. The color of the cardinals' robes is scarlet, to remind them that the most honorable dye for an ecclesiastic's dress, is that of his blood, which, after the example of their divine Master, they should, if necessary, be prepared to shed in defence of Christ's kingdom on earth. The use of the red hat was first conceded to the cardinals in the year 1243, by Pope Innocent IV., who was the 187th successor to Peter's chair.

This symbol of honor and dignity, as well as of spirit of sacrifice, and of unyielding fidelity and heroism in defence of Faith and Peter's rights, was instituted at a very critical period of ecclesiastical history. It was introduced at a time when many Cardinals were arrested and thrown into prison, and suffered the direst persecutions from the Emperor Frederic, during the disastrous dissensions between the Guelphs and Ghibellines, and was intended to be expressive of the resolution of those Cardinals, who were honoured with it, to suffer all persecutions, and, if necessary, to lay down their heads and shed their blood in defence of holy Church. Pope Boniface, who is commonly styled Boniface VIII., in the year 1300, granted the Cardinals the privilege of wearing scarlet robes; and Paul II., who was the 221st Pope, in the year 1465, conceded to the Cardinals the privilege of wearing scarlet saddle-cloths, coverings, and housings,

embroidered in gold, and gilded stirrups, when they rode on mules in the full state processions of the Pope.

I was present at the creation of one cardinal, and by a happy coincidence he happened to be the bishop of the birth-place of our glorious patron St. Patrick, having been bishop of the united dioceses of Arras, St. Omer, and Boulogne-sur-mer, in Artois, in France, Monsignor De-la-Tour d'Auvergne. The prelate of this diocese is one of the few in the world not archbishops who are privileged to wear the pallium. The ceremony, which was of the most imposing and august character, took place in the Aula Apostolica, in the Vatican Palace, in the presence of cardinals, many royal personages, Roman princes, prelates, and a vast assemblage of the elite of Italy, all in court dresses. Previously to the investiture, the new cardinal takes an oath before the Pope and cardinals. The papal procession to the hall was preceded by the papal choirs, chanting in the most dulcet and harmonious strains, followed by a lengthened line of cross-bearers, chaplains, chamberlains, assistant bishops, masters of the robes, auditors of the Rota, consistorial advocates, masters of ceremonies, esquires, mace-bearers, heralds, princes assisting at the throne, and thirty cardinals, followed by the Holy Father, all escorted by detachments of the Swiss and noble guards, all draped in every variety of gorgeously dyed robes of blue, purple, and scarlet, and embroidered with gold lace, studded with diamonds

and glittering gems; and when grouped round the papal throne, on the green cloth of the floor, they seemed like a cluster of midsummer flowers, tinted in the glowing tinges of the rainbow's hues, and glistening with pendent dewdrops in the sunny rays of the morning. The consistorial advocate read a lengthened document in Latin, proclaiming that the prelate was promoted to the cardinalate, and summoning his presence. Two cardinals retired, and soon after conducted the cardinal designate to the Pope's throne. His Eminence knelt, the Pope raised the hood of his cappa over his head, and then placed on it the red hat with its cluster of tassels falling on the ground behind, and the Pope making the sign of the cross over him, said in Latin "Esto Cardinalis"—"Be thou a cardinal, and wear this hat to signify thou shalt, if necessary, fearlessly expose thyself to the effusion of thy heart's blood, and to death, for the exaltation of holy faith, for the peace and quietude of all Christian people, and for the extension of the kingdom of the holy Roman Church, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." His Eminence then took off the red hat, prostrated himself, kissed the Pope's foot, he arose and kissed the Pope's ring. The Pope advanced, embraced him, and kissed him on both cheeks. He then went round the entire circle of cardinals and observed with each the same forms of salutations and greetings. After the investiture the Pope closes the mouth of each cardinal, using these words :

"We close your mouth that you may not be able to give your opinion in consistories, congregations, and other cardinalatial ceremonies." After pronouncing this formula, the Pope opens a secret consistory, and when this is over he unlocks the mouth of each of the new cardinals with these words: "We open your mouth in the assemblies, in the councils, in the election of the sovereign pontiff, and in all the consistorial or extra-consistorial acts peculiar to cardinals, and which it belongs to them to perform." The symbolical ceremony, which confers on the cardinal the active and the passive voice, is followed by the bestowal of the ring and title. The ring is gold with a sapphire stone—the emblem of high priesthood and of sovereignty—the cardinals being the heirs presumptive of the sovereign pontiff. The title of a church in Rome is then given. The new cardinal was then conveyed in a superb Sedan chair to his gorgeous carriages and suite awaiting him outside the palace. In the evening he makes a visit in grand state, to the shrines of the Apostles in St. Peter's, and enters the Basilica through the bronze gates, which on no other occasion are thrown open, except for the state papal processions. On two succeeding evenings he holds two levees, when his eminence is waited on by all the dignitaries of church, state, army, and the leading characters of every social circle.

As to the question, whether our Cardinal Archbishop of Dublin is the first Irishman ever elevated to the dignity of the Cardinalate,

it may be said he is with very much probability of accuracy. Lopez, a Spanish writer, in his history of the Trinitarians, states there were several Irishmen Cardinals ; but I know of no other record or authority to sustain him in that assertion, and therefore I receive it with considerable caution, as wanting corroboration. Even visits of Cardinals to this country have been very rare : we have had the visits of Cardinal Paparo to Kells, in the year 1152 ; that of Cardinal Vivian to Dublin, in the time of St. Laurence O'Toole, in the year 1177 ; and of Cardinal Wiseman to Ballinasloe, in 1857.

MOST REVEREND DR. CONATY.

On his return from the Council, Most Reverend Monsignor Conaty, Bishop of Kilmore, purchased the estate of Cullis for the site and endowment of his new diocesan seminary. The estate comprises 600 acres of rich land, well wooded, presenting picturesque scenery, is distant one mile from the town of Cavan, and cost £15,000. This large amount was procured by the munificent contributions of the bishop, clergy, and people of the diocese, and of Irish friends in America. The first stone of the seminary was laid on the 23rd of May, 1871, by the Cardinal. Owen Roe O'Neill was buried at Cavan. During a period of the persecutions in the reign of Queen Elizabeth, the bishop of Kilmore was the only Catholic bishop in Ireland, and he lived concealed in a cave.

Progress of the Schemata

THROUGH THE COUNCIL.

ON the 6th, 7th, and 8th of April, the forty-second, forty-third, and forty-fourth General Congregations were held, and the votes taken on the amendments, on the third and fourth Chapters of the Schema de Fide, and were adopted, with the exception of one point, which was referred back to the Commission for further consideration. As finally arranged by the Commission, it was ultimately adopted unanimously.

As time advanced, the discussions became more animated, and the interest of the Christian world became more intensified in the momentous questions under deliberation, and sanguine anticipations were entertained that a public session would soon be held by the Holy Father and Council, in which the Canons of the Schema de Fide, and of the Schema of Ecclesiastical Discipline, and of the Little Catechism, would be promulgated, and would immediately be followed by the discussion on the Schema de Ecclesia; and it was ardently hoped that the definition would be proclaimed on St. Peter's day.

The approach of Easter stimulated the Fathers of the Council to such increased exertions, that they held so many as ten Congregations

within the period of a fortnight, the last of which was held on the 12th of April, being the forty-fifth General Congregation. The Bishop of Poitiers, on the part of the Commission de Fide, addressed the Council; and Cardinal de Angelis announced, that the votes on the whole of the first four chapters of the Schema on Dogma, were to be taken collectively. Each Father was called by name successively, and his vote was recorded by the Secretaries. The entire number who voted was 595. The number who voted "Placet" was 515, and 80 who wished for some modifications, voted "Placet juxta modum." The number of Pelates attending the Council was at this time considerably reduced, as very many obtained permission to return to their respective dioceses to preside at the ceremonies of Holy Week, and for the celebration of Easter. His Eminence the Cardinal Archbishop came to Dublin, but returned to Rome immediately after Easter.

The ceremonies of Holy Week in Rome, always impressive and august, were invested with increased solemnities of ceremonial on this occasion, in consequence of the great number of Prelates from every country, and clime, and rite, who assisted and surrounded the Soveregn Pontiff of the one family of the faithful, in commemorating the glorious mysteries of our redemption.

Many distinguished preachers, Jesuit Fathers, delivered powerful addresses in favor of the

definition of the Papal Infallibility, about this time, in various countries, especially in England, in France, and in America.

The third public session of the General Council of the Vatican was held on the 24th April, and was presided over by the Sovereign Pontiff in person, and was attended by 664 fathers. Mass was celebrated by Cardinal Bilio, after which the "Constitution de Fide" was read, unanimously voted for, and being approved of by the Holy Father, was recorded as solemnly promulgated. It consists of eighteen canons, which condemn many errors of modern times, under four articles: Of God the Creator of all things; of Revelation; of Faith; of Faith and Reason. After the unanimous vote was proclaimed, the Holy Father said: "All the fathers of the Council, without exception, having answered placet to the decrees and canons which have just been read, We ourselves define in the same sense the truths contained in these decrees and canons, which We confirm by our Apostolic authority."

The first official announcement of the immediate introduction of the discussion of the question of the Papal Infallibility, was made on the 29th April, and many documents on the subject were placed in the hands of the fathers. All the objections to the "Schema de Summo Pontifice," and to the definition of the dogma, were comprised in a volume of 250 pages, and presented to the members of the Council, that the fathers, being in full possession of all the

arguments that the most astute could urge against it, the question might thus be approached with the fullest knowledge and deliberation and preparation.

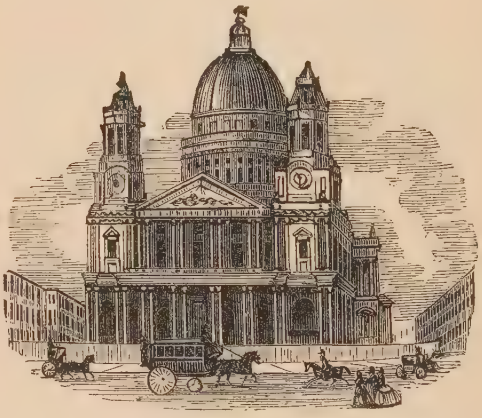
The votes of the fathers were taken on the "Schema de Parvo Catechismo," in the forty-ninth general congregation, held on the 4th of May, when 500 bishops voted placet, and 56 voted non-placet. If any of the prelates were opposed to the schema, it was not at all from any diversity of opinion on the doctrine inculcated, but merely from a desire to retain the forms of conveying it, to which many countries were attached, with which they were familiar, and which they wished to preserve.

The "Schema de Ecclesia Christi," of the primacy and infallibility of the Sovereign Pontiff, consists of four chapters, of which three bear reference to the primacy, and the last to the infallibility of the Pope.

THE ANGLICANS.

Much anxiety was felt by the holy Father and the prelates of the Council, and many fervent prayers were offered for the return of England to the fold of Christ, and sanguine anticipations were entertained that the anglican clergy would now manifest a movement to embrace the true faith. The Pope and fathers were prepared on seeing them coming afar off to go forth to meet them, to embrace their returning sons, to feast them, and clothe them

with the most honorable garments. Hopes were indulged that the decrees and definitions of dogma proclaimed in the Basilica of St. Peter's would be re-echoed from the vaulted aisles of St. Paul's in London, and that thus the two countries, represented by those two cathedrals, would again be united in the one faith, professed and preached by their two blessed patrons, the brother princes of the Apostles, SS. Peter and Paul.



DISCUSSION CONTINUED.

After a lengthened time had elapsed, and very many lengthened and learned argumentative addresses had been delivered, on the 21st of May, in the fifty-sixth general congregation, Most Reverend Dr. Leahy, archbishop of Cashel, addressed the fathers in a powerful speech, in reply to all the objections previously urged ;

and much anxiety was about this time manifested by the fathers that the general discussion on the "Schema de Romano Pontifice" should be closed, as they considered the subject exhausted by the great number and the great length of the speeches which had been delivered, amounting to sixty-two, occupying, on an average, an hour each, and during fourteen general congregations. The Holy Father, however, hearing there were seventy fathers who expressed an intention of speaking, still unheard, desired the opportunity should be afforded all to express their opinions. Subsequently, many waived their claim to address the Council, and withdrew their names, and a petition from 250 fathers was presented, soliciting that the general discussion be closed, and that the discussion on the chapters be opened, and the Council conceded the prayer of the petition, which terminated the general discussion. This occurred on the 3rd of June, in the sixty-fourth general congregation. On the 6th June, the prœmium of the "Schema de Ecclesia Christi," was discussed; and in congregations immediately succeeding, the first chapter, "De Romano Pontifice," and the second chapter, were agreed to without any difference of opinion, and the Council passed to the third chapter, "De Vi et Ratione Primatus Romani Pontificis." The discussion on this chapter was prolonged for some time, and terminated on the 14th of June with a remarkable discourse from the Bishop of Angers, Monsignor Freppel.

The amendments of the prœmium were previously read, one by one, in the seventieth general congregation, on the 13th of June, by his grace of Cashel, Most Reverend Dr. Leahy. The indication of each bishop's assent or dissent was given by rising or remaining seated, on an officer of the Council calling out, "Qui admittunt surgant; qui rejiciunt surgant." His grace read the amendments in a voice audible to every prelate throughout the vast council hall, and in tones so articulate and well modulated, and with such distinct and correct emphasis, as to elicit the admiration of all the fathers for his power of elocution; and how valuable was that qualification in a speaker to such an assembly on such a subject!

HIS GRACE OF CASHEL AND EMLY.

His Grace Most Reverend Dr. Leahy had been president of the college of Thurles previously to his elevation to the Archiepiscopal see of Cashel and Emly. His grace is a profound theologian and ecclesiastical historian, highly accomplished, and is gifted with a refined taste for the fine arts, and for all the polite literature of the age, and is a searching inquirer into the antiquities and former condition of Ireland and her early Church usages. A holy unction and grace invest him with a dignified reverential deportment in all his high Church functions. In the government of his diocese, he breathes a wish rather than issues a

command, and his will is obeyed with cheerfulness and alacrity by a revering clergy and a docile people. He is humble and peaceable, and all goes well, for Jesus is with him. "Be humble and peaceable, and Jesus shall be with thee."—"Im. of Christ." His grace was presented with munificent donations by the clergy, and on his return, in an eloquent address, they offered him their cordial congratulations for the efficient services he rendered the Christian world at the Council, in his official capacity as a member of the Commission de Fide. The address was read by Very Reverend Dean Walter Cantwell. By wise laws he has established the reign of peace and temperance where faction fights and intemperance previously prevailed, and scandals have ceased. "Pax multa diligentibus lugem tuam : non est illis scandalum."—Ps. cxviii. 165. "Much peace have they that love thy law, and to them there is no scandal." His grace is at present engaged in erecting a cathedral—a noble, venerable Gothic pile—which will stand for ages an enduring memorial of the happy union and co-operation of bishop, clergy, and people, "which being framed together groweth up into a holy temple in the Lord," and will long bear testimony to their respect for the place where his glory dwelleth, and of their gratitude to the giver of every good gift. How endearing is gratitude!—nearly allied to charity—the oldest and most enduring of every virtue—it outlives faith and hope. The building of a cathedral—how prac-

tically expressive of our gratitude to God—how calculated to recall reminiscences of our obligations of gratitude. A cathedral is intimately associated with the blessings we receive on our entrance into life, in our progress through life, at our departure out of life. See the font at the

porch, where we enrolled our names as children of faith, and seized those title-deeds which constitute us heirs to everlasting inheritances. Look at the confessionals, where, when foundering, we grasped the second plank after shipwreck. Here are ordained the young Levites, the channels of

heaven's graces. Here, at holy matrimony, our pious parents received those supernatural aids to teach us to love and fear God. Here are blessed those holy oils to anoint our foreheads as valiant soldiers of Christ, and in our last infirmities to afford balm to soothe the diseases of our distempered souls. The tabernacle reminds us of that mysterious food, on the strength of which we walk through life to the mountain of God, Horeb, and will be our viaticum on our journey through death to everlasting. Beneath its pavements shall repose our ashes till the last trumpet shall echo through its vaulted crypt, summoning us to the light, to be "searched with candles" at the dread assize. The gracefully tapering spire points to the cheering hopes that await us.

"PASTOR ETERNUS."

Many formulas were proposed, discussed, superseded, and were succeeded by others, without resulting in any final decision, till eventually a formula with a closing paragraph, of which the following is the text and translation, was introduced by his Eminence the Cardinal Archbishop of Dublin, commencing with the words "*ex cathedra*," and comprising a very substantive part of the entire, and this was proposed and adopted by the Council. This was the climax of the culminating services rendered the Christian world by the Cardinal Archbishop of Dublin at the General Council of the Vatican.

CONCLUDING PARAGRAPH OF THE CONSTITUTION "DE ECCLESIA, PASTOR ETERNUS."

"Itaque nos traditioni a fidei Christianæ exordio perceptæ fideliter inhærendo, ad Dei Salvatoris nostri gloriam, religionis Catholicæ exaltationem et Christianorum populorum salutem, sacro approbante Concilio, docemus et divinitus revelatum dogma esse definimus; Romanum Pontificem, cum ex Cathedra loquitur, id est, cum omnium Christianorum Pastoris et Doctoris munere fungens, pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque ejusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiæ, irreformabiles esse.

"Si quis autem huic Nostræ definitioni contradicere, quod Deus avertat, præsumpserit, anathema sit."

The following is the translation of the foregoing :—

"Wherefore We, adhering faithfully to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, for the exaltation of the Catholic religion, and the salvation of Christian peoples, We teach and define, with the approbation of the Sacred Council, that it is a dogma divinely

revealed—That the Roman Pontiff, when he speaks '*ex cathedra*,' that is to say, when discharging the functions of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, he fully enjoys, by the divine assistance promised to him in blessed Peter, the same infallibility which our Divine Redeemer intended His Church should be endowed with for defining doctrine concerning faith or morals; and consequently such definitions of the Roman Pontiff are of themselves irreformable, and not from the consent of the Church.

"If any one shall presume, which may God forbid, to contradict this Our definition, let him be anathema."

PRINCIPLES ON THE PREROGATIVES OF THE SOVEREIGN PONTIFFS ALWAYS ADMITTED.

At all periods in the history of the Church, both in the east and west, there have been certain principles appertaining to the primacy of the Sovereign Pontiff, and its essential prerogatives, which, without any dissentient voice, have been unanimously held by the bishops and faithful of the Holy Roman Catholic Church. These principles have been professed and proclaimed by general councils; for instance, by the fourth Council of Constantinople, in the ninth century; by the second Council of Lyons, in the thirteenth century; and by the Council

of Florence, in the fifteenth century. They unanimously proclaimed that these principles were undoubtedly derived from Christ's promises on instituting his Church. One of these principles is, that Catholic faith has been ever preserved immaculate in its entirety and purity in the Apostolic or Roman See, and that, consequently, all are obliged to be in communion with that Roman See. Another of these principles is, that as the Roman Pontiff is Peter's successor in the primacy, and in the plenitude of power, honor, and jurisdiction, he is bound in an especial manner to confirm his brethren, and to be the constant and unerring guardian of the faith; and that if any doubts or disputations arise in matters of faith, they must be referred to him for judgment and definitive decision. A third is, that he is the Vicar of Christ, that he is the head of the universal Church, and that he is the father and teacher of all Christians, and that it is essentially his prerogative to rule, to govern, and to feed the lambs and sheep of the entire flock. Ecclesiastical history in almost every page presents the inquiring Christian with indisputable testimony that these principles were regarded as not merely theoretical, but practical, and that their practical exercise constituted the very vitality of the Church's existence and perpetuity. The invariable usage and the canonical rule has been observed in every age of referring to Rome all questions which involved danger to faith, in order, as St. Bernard so appropriately says, that

all damages to faith might there be repaired where faith could not fail. It is another undoubted fact, that the Roman Pontiffs, on receiving such appeals, did either alone undertake their final decision, or when they deemed this to be expedient, solicited the opinions of theologians, the belief of the Church, dispersed, or congregated in general councils, before pronouncing his ultimate decision. Another equally certain fact is, that when that ultimate decision was spoken and promulgated, every Father and Doctor bowed in submission to it, believing that Peter's successor spoke unerring truth, and proving their belief that he could not err. "I have prayed for thee that thy faith fail not."—Luke, xxii. 32. Papal infallibility does not mean Papal impeccability. The Church does not profess that the Pope is infallible as a private person—not even as a doctor writing his own theological opinions—nor in any decision he may pronounce outside the domain of Church discipline and government or of morals or faith. Papal infallibility is not Papal inspiration, nor is it revelation, but only an efficacious and certain assistance from God to preserve and expound the deposit of faith. The Pope then cannot define any other doctrine but only that which was always contained in the deposit of faith. The Pope is, then, only infallible when he speaks *ex cathedra*. The recent definition obliges us to believe that the Sovereign Pontiff is endowed with perfect infallibility when he defines any doctrine on

faith or morals, and that such definition is, of itself, irreformable and irreversible, and not from the consent of the Church. The definition of the Council of the Vatican, declares the infallibility of the Roman Pontiff, when he spoke *ex cathedra*, to be identical with the infallibility of the Church. In this definition, the Council has set up no new doctrine, but has proclaimed in a solemn manner a truth handed down from the commencement of Christianity, and which, in its essential principles, has been always practically acted upon by the holy Catholic Church. It quite accords also with the teaching of the Angelic Doctor, St. Thomas Aquinas, who wrote six hundred years ago.

On the 15th of June, the discussion of the fourth chapter on the infallibility of the Roman Pontiff was opened, and was continued with great vigor, with powerful reasoning, in very many argumentative and eloquent speeches, in several succeeding congregations, till that of the eighty-fifth general congregation, held on the 13th of July, when the fathers voted, and the following was the result :—

Placet, - - -	451
Placet juxtamodum, - -	62
Non-placet, - - -	88
	601

FOURTH PUBLIC SESSION : FINAL VOTE.

The final vote was taken on the 18th of July,

in the fourth public session, and the result was :—

Placet, - - -	533
Non-placet, - - -	2
	535

Of the Fathers who were then in Rome, 66 were absent from the public session; but of those who had left Rome before the public session, 120 previously expressed their intention to vote for the definition. Those thus raised the number then in favor of the dogma to the number of 655. Five-sixths of the bishops of the United States, and three-fourths of the bishops of France, were favorable to the dogma defined. During the discussions on this subject, fourteen congregations were held, and more than one hundred speeches were delivered.

OFFICIAL ANALYSIS.

There were present in Rome on the 18th of July, 48 cardinals; of these 42 voted placet; 2, Mattei and Orfei, were ill; 4, viz., Schwarzenberg, Rauscher, Mathieu, and Hohenlohe, were voluntarily absent from the Council Hall.

Of 8 Patriarchs actually in Rome, 6 said placet; 2, Antioch, of the Greek Melchite rite, and Babylon, of the Chaldean rite, were ill or voluntarily absent.

Of Primates, 9 took part in the Council; 6 said placet; 1, Salerno, was absent through illness, but known as an infallibilist; 2 were voluntarily absent, viz., Gran and Lyons.

Of Archbishops, there are 103 on the official list; of these 5 were absent through illness; 80 voted placet, and 18 were voluntarily absent.

Of the Bishops, there were 440 on the official list of the Council; 359 said placet; of the remaining 81, Dromore, Northampton, Marianopolis, had been allowed for some time to return home on account of health, and their names were not even read out in the council hall; 20 had received leave of absence from the Pope and the Council for urgent reasons; the Bishop of Ischia, though very ill, was carried into the hall to record his vote; 45 were voluntarily absent, and 2 were present and said non-placet.

Of Abbots and Generals of Orders, 44 were actually on the official list. Of these 40 said placet; the Abbot of Monte Vergine was ill, so also the General of the Camaldolese; Dr. Burchall, President of the English Benedictines, was legitimately absent; the Chaldean Abbot of St. Hormisdas was voluntarily absent.

THE FOLLOWING IS THE CORRECT SUMMARY OF THE VOTES ON THE 18TH OF JULY.

	Placets.	Non-placets.	Voluntarily Absent.
Cardinals,	42	0	4
Patriarchs,	6	0	2
Primates,	6	0	2
Archbishops,	80	0	18
Bishops,	359	2	47
Abbots and Generals,	40	0	1
	533	2	74

The two prelates who voted non-placet, were Mgr. Riccio, bishop of Cajazzo, Naples, and Mgr. Fitzgerald, bishop of Little Rock, Arkansas. Immediately after the final vote of the assembled Fathers had been given, Mgr. Riccio came forward, cast himself at the feet of the Holy Father, made his submission, and professed his faith in the dogma; and his lordship, Most Reverend Dr. Fitzgerald, bishop of Little Rock, clasped his pectoral cross, arose, and exclaimed in a loud voice: "Nunc credo et ego, nunc et ego firmiter credo!" The Holy Father, evincing the tenderest feelings of emotion, received the two prelates most affectionately. Those prelates, though they subtracted two from the number of placets, added most materially to the moral effect, as they afforded the strongest evidence, even in the presence of the Vicar of Christ, and in the face of so august an assemblage of venerable fathers of the Church of the world, of the perfect freedom which each individual prelate could command in that Council, one of those being an Italian, and living so near Rome, and the other being one of the youngest prelates in the world.

After the vote of the Fathers had been given and announced, the Pope arose and gave his confirmatory placet. "Consummatum est." Peter has spoken! It is confirmed! The Pope is infallible! Scarcely had the word been spoken, when the dignitaries of this august assembly burst forth into the most enthusiastic acclamations, expressive of admiration and thanksgiving.

Many of the aged fathers embraced each other, tears of devotion trickled down their cheeks, and they thanked God they had lived to see this day. They cheered—and such a cheer—it reverberated round and round the concave altitudes of the vast Basilica. The cheer from the council hall was responded to by tens of thousands in and around the Basilica, and was wafted over the prairies of America, and over the plains of Asia, and was re-echoed to the burning regions of tropical climes, and back again to icy oceans, and then through Alpine gorges, over glacier reeks, and resounded through every stately palace, lowly cellar, and tottering garret, walking on the wings of the wind, wafted on strong pinions to the uttermost ends of the habitable globe—beneath whose influence the faithful children of holy Church bend, like the pliant osier, with flexible humility and submission, and before which the obstinate are felled, as the stubborn oak of the forest, which refuses to yield, is smashed by the irresistible gust of the winter's tempest. Those princes of the Church and those pontiffs—those royal oaks in the plantations of the Church—waved their arms in exultation, and were as the branches of the stately cedars of Lebanon, waving about and agitated by a storm. It was precisely half-past eleven o'clock, before meridian, on the 18th of July, 1870, when the definition of the dogma of the doctrinal infallibility of the Pope was confirmed. At that instant a terrific thunderstorm burst over the Basilica.

It was occasionally enveloped in profound gloom, and the forked lightning darted through and made darkness visible, and peal after peal of thunder rumbled over the council hall and towering dome. All were awe-stricken at the convulsion of the elements, and at the mysterious breathings of the Holy Ghost, whispering the Pope is infallible! "And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting, and they were all filled with the Holy Ghost, and they began to speak with divers tongues the wonderful works of God. And there were dwelling at Jerusalem devout men of every nation under heaven, Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia beyond Cyrene, and strangers of Rome. And they were all astonished and wondered, saying one to another, what meaneth this?—and how have we heard every man our own tongue wherein we were born?" Oh, blessed birthright! to be born to such a tongue and such a knowledge. It seemed as if a mysterious voice issued as from the burning bush of old, "Take off the shoes from thy feet, for the place on which you stand is holy ground." It resembled the day when Moses ascended the mount, and held converse with God, and received the tables of the law on the summit of Sinai. Terror and death guarded every access to the mountain, thunder and lightning ema-

nated from the countenance of the God of Jacob; and if Moses, on descending, required to veil his face, lest the brilliancy reflected from the effulgence of the Deity should dazzle the eyes of God's people, how much more reason have our souls to be overwhelmed by the brilliant effulgency of the sun of righteousness and eternal truth, reflected to-day from one greater than Moses, the very Vicar of Christ Jesus himself? "Let not, then, Moses speak to me, but thou, O Lord, my God, the eternal truth, lest I die and prove fruitless, if I be only outwardly admonished, and not enkindled within—lest the word, which I have heard and not followed, which I have known and not loved, which I have believed and not observed, rise up in judgment against me. Speak thou, O Lord, for thy servant heareth; for thou hast the words of eternal life."—"Imitation of Christ," b. 3, 2. "O Truth, my God, make me one with thee in everlasting love. I am wearied with often reading and hearing many things; in thee is all that I will or desire. Let all teachers hold their peace, let all creatures be silent in thy sight. Speak thou alone to me"—book 1, 3. This is the decision of the General Council—the voice of the Holy Ghost—"Hear ye him!"

The "Te Deum" was chanted by tens of thousands in the most enthusiastic accents, the booming bells of St. Peter's chimed quick and merrily, and thundering volleys of artillery shook the Basilica and the very ground with terrible

concussions, and off the triumphant reports sped to the uttermost ends of the Christian world. Thus this dogma of the infallibility of the Pope, which was voted, was confirmed, and promulgated by our Holy Father, Pius IX., in the fourth public session of the Council, on the 18th July, 1870. Of absent bishops, 300 immediately sent in their acts of adhesion, making at that time the number of adherents 835, and the number was daily increasing.

Of all the general councils which were ever held by the Church, there never was one whose decrees secured a greater unanimity than those of the Vatican. After some councils, heretical movements prevailed for a long time, and are not even now extinct—for instance, after those of Nice, Calcedon, and Trent. No bishop of the entire Christian world has proved an exception to unanimous obedience, adhesion, and submission of reason, judgment, and faith, to the dogmas proclaimed by the Council of the Vatican. Among the faithful children of the Church, over the entire world, there is no treason, no rationalism, no insurrection of intellect against faith. Some few units, it is true, men of learning without grace, have presumed to object to the decrees; but, like the audacious wave that presumes to raise its crest to impede the irresistible way of some stately bark, they are dashed to spray, the ship rides buoyantly over them, leaves them to sink in ignoble oblivion, and mingle with the undulating waters of the trackless ocean behind her.

The War.

THE BATTLES—KILLED AND WOUNDED—THE EXPENSES—LOSSES—THE INDEMNITY—THE REVOLUTION IN PARIS—THE BURNING OF PARIS—THE VALUE OF PROPERTY DESTROYED—HOSTAGES SHOT—ORDER RESTORED.

A REVOLUTION broke out in Spain—Queen Isabella left the kingdom, and sought a refuge in France ; and on the 3rd of July, 1870, Marshal Prim was deputed by the provisional government to offer the crown of Spain to Prince Leopold of Hohenzollern, and the offer was accepted by the Prince. This important appointment was made secretly, and without the knowledge of the French Government. France, already jealous of the increasing power of Prussia, became alarmed, fearing that the elevation of a German Prince to the throne of Spain would, to her disadvantage, disturb the balance of power in Europe, by still further augmenting the strength of Prussia. M. Ollivier was then prime minister of France ; Count Bismarck was prime minister of Prussia ; Baron Werther was the Prussian ambassador at Paris ; M. Benedetti was French ambassador at Berlin ; and the Duc de Grammont was French minister of the exterior. After a period of agitated negociations, serious diplomatic differences arose, and on the 17th of

July a formal declaration of war was forwarded from Paris to Berlin. A corps d'armée, consisting of many battalions of infantry, cavalry, and artillery, with vast materiel, was pushed forward to the frontier lines with the utmost rapidity. Intense excitement and enthusiasm prevailed in Paris. The battalions marched out exultant—they bent no knee in public prayer—assisted at no religious function presided over by their Archbishop in Notre Dame—they solicited no aid from the Omnipotent One, in whose sight whole armies are not more potent than a midge's wing—they asked not the intercession of St. Genevieve, or of Notre Dame des Victoires—they sought not the benediction of the Vicar of Christ on their banners and eagles—no, their confidence was in their Chassepots and Mitrailleuse, and in the prestige of former victories; their ejaculations were "a Berlin!" their hymns were the "Marsellaise," and "Partant pour la Syrie!" Unless the Lord keep the city, he watcheth in vain who keepeth it"—Ps. 126. The first encounter with the enemy was fought at Saarbruck on the 2nd August. The armies of France were commanded by the Emperor Napoleon, Marshals M'Mahon and Bazaine, Generals Bourbaki and Wimpffen, Ducrot, Lebrun, Douay, Vinoy, Froissard, De Failly; and those of Germany by King William of Prussia, Prince Frederick, Prince Frederick Charles, General Count Von Moltke, the Duke of Mecklenburg Schwerin, Shoultz, Werder, and the German princes, and Von Roon. The war

assumed the most astounding proportions. German armies poured in continuous tides into France, until 750,000 men had crossed the Rhine ; and the combatants, including both armies, numbered more than one million of men, arrayed in a contest portending the most momentous results. The events were colossal. It was a war of giants. The world was electrified at the shock of their concussion. Dynasties were shaken to their foundations, and appeared nodding and toppling over in ruins. It seemed as if the Angel of Death were again armed with the destroying sword, and ordered to flit over the fairest plains of earth on a devastating errand, as over Egypt of old, commissioned by the wrath of the Omnipotent Avenger! That blighting war was as a flaming tornado, or like one of those appalling conflagrations blown over the prairies of America ; it swept its lambent tongue over the most luxuriant garden of the world, over the departments of Alsace and Lorraine, over the picturesque undulations, planted ravines, and serpentine streamlets of the Ardennes, over the sweet valleys of the Meurthe, the Meuse, and the Moselle, passing over the delicious country of Champagne, to the very walls of the metropolis of pleasure, luxury, art, fashion, and refinement. The scenery of those rivers, more especially of the Meuse, is captivating—it is transportingly beautiful. The simplicity of its ports, the harmony with which they blend in composition—the serpentine mazes or sinuosities of

the area of the river—the old narrow bridges crossing the rapids—the diversified, the ever

changing views on the banks—either a placid mead diapered with flowers, or the bold projectings of a rugged rock—a gracefully sloping hill covered with verdure—a towering impending precipice—a lofty craggy cliff crowned by

the ruins of a castle of olden days of chivalry —the festoons of ivy and lichens—the grand

forest scenery, or the delicate spray of the leaves touching the water's surface from gracefully bending branches—the broad lights—the middle tints and deep shades, and the imperceptible blendings and softenings off from nature's pencil—the variety of hues—bright, sombre, azure, or neutral tints—the screens or sides of the banks, sometimes opening and displaying a broad sweep of the river, and a depth of prospective of enchanting beauty, or again closing up and folding over each other, were like arms closing and extending in admiration of nature's beauties—and then the sublime

mountain ranges, those everlasting pyramids of nature, in the back ground—all formed a composition of such picturesque landscape beauty, as to constitute the scenery of the Meuse unrivalled, and transcendently superior to any river scenery in Europe, scarcely excepting even that of the Rhine! The banks of those rivers, and the country on to the plains of

Champagne, were the battle ground of the armies of the League, and of many cohorts of Romans, Gauls, Huns, Visigoths, Franks, and Burgundians; even Attila himself once fought on these plains.

Before the blast of war were an industrious and peaceful peasantry, happy homesteads,

fertile verdant meads, watered by serpentine crystal streamlets, dotted with fatted calves and kine, and the woolly clad growers of the fleece; waving corn fields and plantations, and sumptuous vineyards producing grapes of the choicest vintage, yielding under the wine-press floods of sparkling juices, amber and ruby-colored, generous, exhilarating, and deliciously acidulous—behind that blighting blast, a black barren desolate desert, roofless habitations, a calcined mass of charred herbage, and timbers, shrieking widows, destitute orphans, old men grey and stooped

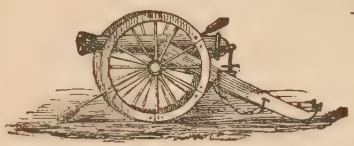
with a weight of sorrows, plodding the remainder of their weary way of life through thorns to ashes; cottages converted into charnel houses, and miles of trenches teeming with

masses of human bodies exhaling the most mephitic and pestilential odours! Eye hath not seen, ear heard, nor hath it entered into the heart of man to conceive the climax of human misery which reigned supreme, and stalked abroad in that valley of the shadow of death! Even before the war had quite terminated, an official return from the German Government announced that it already left 30,000 widows, and 90,000 orphans, while whole districts were denuded of the labor on which material exist-

ence depends. The battle of Sedan was fought on the 1st September, and on the 2nd, Napoleon, his generals, 80,000 men, with 400 pieces of artillery, surrendered. He sought an interview with Count Bismarck, and next morning drove from Vendressa to King William's royal head-quarters, surrendered his sword, and was ordered to proceed as a prisoner of war to Wilhelmshohe. He slept that night at the wretched village of Donchery, and next morning, in his carriage, surrounded by a considerable suite, accompanied by Achille Murat, and escorted by a troop of black horse, and many Prussian officers, drove on towards the French frontiers of Marne, Luxemburg, Achen, and Bouillon. The news of these appalling disasters electrified the empire with consternation—the ministry became panic-stricken, and dissolved—the Empress fled the Tuilleries, crossed the channel in a yacht, and reached England in safety—the Emperor was deposed, and a republic proclaimed, of which Thiers, Jules Favre, Gambetta, Simon, and Henri Rochefort were members, and General Trochu was elected military Dictator. The German army marched on and invested Paris. The Emperor arrived at Wilhelmshohe. The war progressed, the French arms suffered a continuous series of defeats—fortress after fortress fell into the hands of Prussia—Strasbourg, Metz, Toul, Verdun, Mezieres, Montmedy, Soissons, Orleans, and Lille. This terrific war was prolonged for seven months, when it terminated at first in an armistice, during which a National

Assembly was elected, with Thiers president, and ultimately France was obliged to pay Prussia a large monetary indemnity, and to cede Alsace, Lorraine, the fortress of Metz, and the eastern provinces to the Rhine and Luxembourg. The Prussians entered Paris in triumph, and retired.

REVIEW OF THE CAMPAIGN.



In the present war twenty-three battles have been fought, their order being — Wissenburgh, Woerth, Spicheren, Pange, Mars-la-Tour, Gravelotte, Beaumont, Sedan, Noisseville before Metz, the three battles of Orleans, Amiens, Champigny, and Brie before Paris, Beaugency, Bapaume, Vendome, Le Mans, Belfort, St. Quentin, and the great sortie against St. Cloud. At Gravelotte nearly half a million of men confronted each other—viz., 270,000 Germans against 210,000 Frenchmen. At Sedan there were 210,000 Germans against 150,000 French; and in the third battle of Orleans, 100,000 or 120,000 Germans against 200,000 or 240,000 French. The disparity of numbers was greatest at Mars-la-Tour and Belfort. In the former, 45,000 Prussians fought from 8. A.M. till 4 P.M., at first against 160,000, and by noon against nearly 200,000 French. In the latter, nearly 30,000 or 36,000 Prussians and Badeners confronted 90,000 to 120,000 French. The three

battles before Metz—Pange, Mars-la-Tour, and Gravelotte—show the largest losses on both sides, the loss of the Germans in the second being 630 officers and 17,000 men. Of all the battles during the past century, only the storming of Planchenoi in the battle of Belle Alliance, Borodino, Eylau, and Zorendorf, can rank in the same category with the battles before Metz. There have been 49 engagements, some of them resembling battles, and 20 successful sieges, including Paris, the first stronghold in the world, and Metz and Strasburg, fortresses of the first rank. Only Belfort is at present besieged, while Bitche is invested, and Maubeuge, Givet, and Cambrai are masked and watched.

"KILLED AND WOUNDED."

The official lists of the killed and wounded on the German side, during the war, have now been made up at Berlin, as far as relates to the army of the late North German Bund and the Baden division. The number given of killed in action is 13,960, of wounded 88,924 ; or, total casualties, without the missing, 102,884. But to these will have to be added at least 20,000 more of Bavarians and Wurtemburgers ; so that the Germans altogether may be considered to have lost 120,000, that is more than six times as many as Prussia lost in 1866, when the casualties did not reach 20,000. The expenditure of the war is in still greater proportion to that of 1866, owing to the longer duration.

The latter was returned at 124,000,000 thalers. The present war has been rudely estimated at Berlin at amounts varying from £120,000,000 to £150,000,000 sterling. But these estimates are for money laid out, and do not include stores expended. These it took £4,000,000 to replace in 1866. Lastly, there are the liabilities for pensions, and for compensation to the Germans driven out of France. The latter claim, having been excluded from the treaty, is understood to have been handed over to the German Government, to be met out of the general pecuniary penalty imposed on France.

THE WAR EXPENSES OF FRANCE.

The Bourdeaux Financial Commission has ascertained the war expenditure exceeded two milliards. Mobilization of National Guards, a hundred millions. The receipts for 1870 show a deficit of three hundred millions; those of 1871 already exceed a hundred millions. Raurier Loan, 250 millions, realized 200 millions, and cost Government 8 per cent. The circulation of Treasury Bonds increased over a hundred millions. The Bank of France lent nine hundred millions. If the war had continued the financial resources of the country would have been exhausted the 6th of March, after which the deficit, ten millions daily, would have accrued.

LOSSES IN THE WAR.

Professor Leone Levi has written a long

letter respecting the terms of peace. The losses from war, he says, are direct and indirect. The direct losses consist—1st, of the sums actually spent in warfare, the military and naval expenditure ; and, 2nd, of the property actually destroyed, whether by the national troops or by the enemy, in actual warfare, or in preparation for it. The indirect losses consist—1st, of the number of men killed and wounded, and number of deaths from disease and sickness ; and, 2nd, of the loss of production, and loss of trade and navigation. The whole amount expended in the war by both powers is hardly known ; £200,000,000 has been mentioned, but that, Professor Levi thinks, is a low estimate. In all probability £50,000,000 will not cover the direct military expenditure of Germany. The indirect losses are heavy. He takes the number of killed and wounded at 100,000 men, and asks, what may be considered to be the capitalised value of these men to their families and to their country ? Assuming their average age at 35, their average income per head at only £30 per annum, and an expectancy of life of about 30 years, and taking the value of an annuity of £1 at 35, the capitalised value of each man comes to be £564, say, £600, or 100,000 men, £60,000,000. But the income of the labourers represents only a third at most of the property produced, and the £60,000,000 loss by the individuals killed and wounded really represents £180,000,000 loss to the nation. To this he adds the loss suffered

from the complete distraction of the mind of the nation from all kinds of useful occupation. This he puts down at £20,000,000. Further, there are the losses of trade and navigation, which he calculates at least at £20,000,000. In round numbers, therefore, Germany is, he thinks, entitled to claim from France nearly £300,000,000. Next, he asks, "How is this debt to be paid?" The dismantling of fortresses and the payment of a full money indemnification, Prussia, he says, may lawfully demand; but the transfer of allegiance of nearly three millions of people from France to Germany, is not in the power either of Prussia to impose, or of France to concede.

But the dire cup of woe was not yet filled for France, it seemed as if the last and weightiest blow had not as yet been stricken by the right arm of the Omnipotent Avenger. On the 18th of March civil war broke out. The National Guards and Communists entrenched themselves on Montmartre, they seized the arsenals, the fortifications, and occupied Paris. The Republican Government, presided over by Thiers, Jules Favre, and Simon, summoned Marshal M'Mahon to take the command of the army, and besiege Paris. For two months a sanguinary conflict raged, resulting in the most appalling carnage. The republican troops from Versailles forced the defences, and entered the city; but still the fight was continued in the streets for eight

days. The Communists, driven to desperation, with fiendish malice, fired the city—one-fourth of the city was consumed—hay saturated with petroleum was ignited, and the ascending volumes of smoke obscured the light of day; fires issued out from the public buildings; the greedy lambent flame devoured the palace of the Tuilleries, the library of the Louvre, the Palais de Justice, the Sainte Chapelle partially, the Palais Royal; the Palace of the Luxembourg was blown up; the church of St. Eustache, Petit St. Thomas, the Hotel de Ville, the Embassies, the Hotel of the Ministry of Finance, the Prefecture of Police, theatres, and many other buildings. Notre Dame was fired, but happily the flames were extinguished before the cathedral suffered material injury. The food for that general conflagration

was unrivalled gems of architectural genius—paintings by Murillo, Carlo Maratta, Claude Lorraine, Poussin, Vernet, Lebrun, David;

engravings by Raphael Morgan, Rembrant, Antonio, Albert Durer, Duchange, the exquisite tapestries of the Gobelins, exquisite carvings in wood, antiques, decorative and ornamental furniture of the highest artistic excellence; heirloom monuments of patriotism, heroism, and piety, of royalty, triumphs, and religion—palaces of kings, and shrines of saints. Devastation held her orgies amidst the crackling debris—they ascended in lurid glares and volumes of smoke, and descended again to earth, the concentrated accumulation for ages of the most successful efforts of genius, refinement, and art, departed, and consigned to the tomb of oblivion for ever, covered over with a black funereal pall of calcined dust!

After many desperate encounters before the fortifications, the republican troops effected an entrance into the city, but still the obstinate fight was prolonged for eight days within the walls. The fratricidal conflict prevailed unceasingly all day long, and even the shades of evening brought no cessation to the reign of terror, and appalling carnage, and it seemed at night as if the May-day sun, which, like a gay votary of pleasure, so often loved to linger on the playing fountains, stately palaces, delicious parterres, dashing equipages, and fashionable assemblages of the Parisian season, was now so shocked at seeing brothers draw such rivers of brothers' blood, that it fled from this house of mourning and horror, to repose in the sequestered Elysian vales of Ceylon or Hindostan!

The sun hid its light, the lamps were smashed, but incessant flashes from the belching fires of artillery, revealed glimpses of ghastly scenes which realised the dread poetic conceptions of even Dante in his "Inferno." Hear that explosion like that of a volcanic eruption!—a match has shot into the air the scattered foundations of a palace—decorated with treasures of art—associated with the historic events of ages!—where treaties were signed disposing of empires, and affecting the destinies of millions—where royal houses were allied in marriage—where royal children at baptism obtained their magna charta entitling them to their everlasting privileges! Now a flash from a cannon's mouth like a streak of forked lightning, then a booming peal of thunder, then the ball's thud against the barricade, or a heap of slain! Here come the charging columns of the Hussars and Chasseurs d' Afrique, and these followed by battalions of infantry charging men, women, and children, transfixing them with the bayonet's naked point. When those dashing squadrons of cavalry in their brilliant uniforms, charged, surrounded by clouds of black dust, and in the distance seen dimly through the darkness, were suddenly revealed by the gleaming of a burning palace, in their glittering accoutrements, they looked like a rocket in a pyrotechnic display, first ricochetting, and then bursting in sparkling jets, representing lilies, violets, and snowdrops; and when they again wheeled round to retreat, the instant change in the colors of their facings were

as in the turn of a kaleidoscope, or as a flight of tropical birds of variegated plumage, floating in the moonshine, and by one graceful curving swoop instantly changing the silvery color of their snow white breasts for the glowing dyes on their backs and necks ! Showers of bullets were propelled from thousands of rifles, as frozen pellets are driven by the winter's blast from floating armories of hail. The republican soldiers rushed into the houses, and in a cross fire from the windows poured showers of lead on the masses of the insurgents, who fell in ridges as corn before the sickle. Ignited combustibles were thrown on the houses, and the city was fired in fifty places simultaneously. The occupiers of the houses rushed into the streets from under the burning roofs, crashing windows, and crackling timbers, and were met by volleys of musketry, and naked sabres. Young women and old, old men and children, with their clothes gleaming with lambent flames, in agonizing pangs, and heartrending shrieks, ran hither and thither seeking to divest themselves of their fiery garments, and only fanned the flame as they flitted past, and round and round in concentric circles. Some attempted to envelop them and thus smother the flames, but as if by contact with a raging epidemic, they too caught the contagious conflagration, and communicated it to others. Hundreds of the scorched, broiled, and wounded, ran into the cellars where they were suffocated. Fire brigades were commanded to operate against the

conflagrations, but in place of water were discovered propelling floods of petroleum to augment the flames—they were instantly shot. The unctuous burning liquid trickled down the sides of the horses, and the tortured animals with distorted nostrils neighed, they kicked and plunged, reared on their hind legs, fell back and crushed their riders. Some amidst that demoniacal throng wielded flaming brands, and others naked sabres just drawn from fleshy scabbards, and reeking with a brother's gore—the gutters streamed with the crimson tide—the wheels of tumbrils and cannon waggons crushed the legs and bodies of the prostrate wounded, and passed over the skulls of others with a crash similar to that from a cock-roach which we stamp upon on a summer's day!

The incessant flights of black shells freighted with combustibles flew past, like the night flights of noxious locusts, destined to devastate the fertile localities on which they light. The lurid glare from the burning houses, petroleum, and torches, reflected from the vari-colored regimentals, helmets, and red trousers of the combatants, represented them as tongues of fire waved by the breeze as they mingled and swayed in the melée—and the oil, singed human flesh, and burning horse-hair, emitted a suffocating stench! See the violent gestures of that youthful Vivandiere, her figure draped in a brilliant picturesque military costume, with her red bonnet and plume, her hair dishevelled, and her eyes glaring with fury, her complexion pale,

and her lips blanched with rage, and stained and speckled with the powder of the cartridges she has bitten off. Thrice she fires her revolver, and each shot fells a soldier—their company level their tubes, and propel a shower of bullets into her heart, beneath which she falls riddled to the dust!—she seemed like a daughter of Tisiphone, one of the furies of heathen mythology! There are the voracious guns, with their yawning mouths, open for another meal of powder and ball, which, like the imperial gluttons of ancient Rome, they vomit forth to make room in their stomachs for another fiery charge, which again and again they belch forth in like manner. Now come the dragoons bearing down again and again with drawn sabres! The shouts of the victors, and the groans of the wounded and dying, the booming guns, the crackling discharges of Chassepots and Mitrailleuse, bursting shells, rumbling drums, shouting generals, and the shrill octave notes of the trumpet's flourish, united in a chorus of hideous discordancy. It seemed like a glimpse into those eternal regions of woe, where no order, but everlasting horror dwells! Thus did those deadly antagonists, like very fiends, with countenances swollen with frantic rage, fight with unyielding obstinacy, till the tumbling debris of some royal palace, stately mansion, or tottering garret mercifully fell and crushed them beneath its overwhelming ruins, commanding those irate brothers to cease this fratricidal carnage; and thence arose columns of folding clouds of dense smoke,

spangled with sparks, like the nebulæ on a dark night spangling the sable canopy of the heavens! The republican troops continuously gained on the Communists, and General MacMahon took barricade after barricade, which numbered 180 throughout all the streets of the entire city. After the infuriated combatants had slaked their thirsty rage for each other's blood, the late fair city of Paris presented the most horrifying and dismal aspect, more especially from the Tuilleries to the Palais de Justice, from the Hotel de Ville to Point du Jour, to the Palais de l'Industrie, on to the Rue de Bac. The dead were collected in promiscuous heaps in the streets, and along the ramparts. There they lay, friend and foe—Versaillist or Communist—death was a successful umpire—they now seemed indifferent what trumpet sounded the notes of victory—they clasp each other in fond embraces—the bloody hand that gave the deadly thrust resting quietly on the breast that received it—whilst the trickling blood blends in the same common crimson stream!—and in the one pit they will mingle their clay in the same undistinguished dust! The lurking monsters of guilt, or the innocent woe-stricken inhabitants who survived, crept stealthily and silently through the deserted streets, and with dismay lowering over their brows, seemed like the terrified spectres of the slain, revisiting their former habitations, and wandering through the charred remains of human bodies, dead horses, domestic animals, cats, hens, dogs, incongruous heaps

of helmets, musket butts, blood-stained regimentals; and the rattling of the shattered doors, sounded like the clattering bones of the skeletons, starting from the caverns of the tombs at the last trumpet's summons to the dread assize! O heavens! it seemed as if the Omnipotent One had hurled the thunderbolt and lightning of His vengeance over this doomed city of Paris —that He had rained down fire and brimstone to consume it—that He had drawn the bowstring of His wrath to its utmost extension, and shot the arrow of desolation and death to the very centre point of its vitals! O Sovereign Lord of all creation! the horrors and consternation of that scene were emblematical of the day of thy wrath, when the wicked, with a great cry, shall go into the house of their eternity, and the whole creation shall be reduced to ashes, and I shall stand on the calcined debris, and survey the mouldering ruins of a world that was—that had been used, and, like the parchment scroll that has been read, and rolled up, and cast aside as useless for ever!

The Napoleon column in the Place Vendome, recording the genius of generals, the courage of soldiers, and the glories of France, was ignominiously pulled down and shattered. The republican troops eventually gained possession of the entire city, and then came the day of terrific retribution and vengeance. The Communists were everywhere seized on in batches of 100 to 500, were led off to the Champ de Mars, the Place Vendome, and to the La Roquette and

other open spaces, and men, women, and children were mercilessly shot down. So many as 60,000 of the insurgents were shot down in the conflict in the streets, amongst them the Commander Dombrowski, Delescluse their minister of war, Raoul Rigault, Naples Picquet the Mayor of Passy, Cournet Prefect of Police, Billioret, Vermorel, and Jules Valles editor; 11,000 fell by summary executions, and 40,000 prisoners were arrested, and amongst them Paschal Grousset, Felix Pyat, and Henri Rochefort. The dead were buried in pits, and covered with lime, and the pestilential odours they emitted excited fears of a general plague. About 200,000 rifles were delivered up, and the National Guard was dissolved. During the battle at Pere la Chaise, the shot and shell shattered the tombs, and broke the coffins, and the ashes of the dead were scattered to the winds. Those shot down in the streets were sometimes left unburied, and their bowels were ripped open with sabres. The beautiful marble columns of the Bourse and Pantheon, and La Madeleine, were indented with bullet holes, and seemed like pock-marks after the ravaging disease. The heaps of slain were not counted, but measured, like cargoes of timber by caliper measure. Thousands rotted in the cellars, where wounded they crept to hide themselves and die. The crimes of those revolters against civilization and humanity were flagrant, but the punishment was unparalleled and appalling.

During the reign of those homicidal monsters,

they shot at the seat of benignity, charity, and philanthropy, in their deadly aim at the hearts of fifteeen Christian brothers killed deliberately at the Buttes-aux-Cailles. The Communists, apprehensive of defeat, and dreading extreme and summary punishment, as a protective measure, arrested 140 distinguished citizens, and amongst them 40 priests, Mgr. Surat, Vicar-general, and Monsignor Darboy, Archbishop of Paris, whom they threatened to kill if the Communist prisoners were shot by the troops. These hostages were at first confined in the prison of Mazas, but were subsequently removed to that of La Roquette. Terrific to tell, they put their threat into execution. This band of desperadoes, the most wicked that the earth has ever borne, knowing their final doom in this world was fast approaching, as if by the spasmodic convulsion of a dying hydra, shot 62 of the hostages, and with them the venerable Archbishop!

THE EXECUTION OF THE ARCHBISHOP AND THE JESUIT FATHERS.

A prisonor in La Roquette, M. Everard, sergeant-major of the 106th battalion, who was confined since the advent of the Commune, two months ago, gives the following details respecting the execution of the Archbishop and his unfortunate fellow prisoners :—

At half-past seven o'clock on Wednesday evening, the director of the prison, one Lefrancais, a returned convict, ascended the prison at

the head of fifty Federals. They occupied the galleries.

A brigadier went to the cell of Mgr. Darboy and called out his name.

The prelate replied "present."

He then passed to the cell of President Bonjean, and afterwards to those of MM. Allard, Deguerry, and others.

One by one they were taken down stairs into the front yard where a shooting party of Federals was stationed.

The Archbishop advanced and spoke a few words to his assassins.

Two of the Federals went on their knees and implored the prelate's pardon. Their comrades pushed them aside, and called them "canting cowards," and heaped fresh insults on the head of the worthy Archbishop.

The commander of the shooting party got enraged. "You are here," cried he to the men, "to shoot and not to pray—to your work." The next second a discharge was heard, and then another discharge, and thus the six prisoners were shot against the wall. They all died bravely. M. Deguerry, the curé of the Madeleine, was at one moment weak, but it must be attributed more to his state of health than to fear. After this tragic execution the bodies of the victims were placed in a railway cart, taken to the cemetery, and thrown into a ditch of the unconsecrated ground. More executions followed the next day.

The Archbishop died with the serene courage

of a martyr. In answer to the insults of his executioners, he said: "Do not profane the word 'liberty;' it is to us alone it belongs, for we shall die for liberty and faith."

On Tuesday the Archbishop and his fellow-captives were transferred from the prison of Mazas to that of La Roquette.

The following is the despatch of General Borel, acquainting the Government with the particulars, as far as they have been ascertained:—

"Account of the persons of mark shot by the Commune on Wednesday, the 24th of May, and details respecting their execution:—

"Monseigneur Darboy, Archbishop of Paris; M. Bonjean, President in the Cour de Cassation; L'Abbe Surat, Grand Vicaire de Paris; the Abbe Deguerry, curé of the Madeleine; Ducoudray, Jesuit father; Clery, a Jesuit father; Allard, also a Jesuit father. In all, six victims shot on Wednesday evening. On the night between Friday and Saturday, sixteen other persons appear to have been shot. They were, M. Benzy, a Jesuit father; Gaubert, a Jesuit father; Alivaint, a Jesuit father, under-secretary to the Archbishop; Gard, a seminarist; Polanchin, a priest; Seigneray, a seminarist; Houillen, a missionary; Perny, a missionary; Sabatier, curate of Notre Dame de Lorette; and Jecker, an American (*sic*). Another despatch calls the latter the banker Jacquer."

Monseigneur George Darboy, Archbishop of Paris, was born at Fayle-Billot, Haute Marne,

on the 16th of January, 1813 ; was ordained priest in 1836. He was consecrated Bishop of Nancy in 1859, and was elevated to the Archiepiscopal See of Paris in the year 1863. His two predecessors in the see of Paris were killed, one, Monseigneur Affre, at the barricades during the revolution of 1848, the other, Monseigneur Sibour, was stabbed in the church of St. Etienne du Mont.

Thus the withering disasters of this Parisian revolution culminated in a climax which caused every fibre of humanity in every heart in the habitable world to vibrate with horror, and this savage act shall be written in a line of crimson letters, which shall ever present it as the most glaring even on the blood-stained pages of the story of France! This heroic band, headed by their Archbishop, professing his love of Liberty and Faith, knelt—the fatal barrels were levelled —fire !—there was a crackle of musketry—a coil of curling smoke—they fell—the martyrs of Liberty and Faith ! The Archbishop's body quivered—but so did the heart of Christendom ! Be not sad ! he has left the regions of strife for the palace of eternity. Let no lugubrious epitaph elicit the tears and sympathies of sorrowing friends—let his monument be the sculptured figures of Liberty and Faith—Liberty liberating him from the "body of this death," and Faith pointing triumphantly to the eternal hills, exclaiming, " Surrexit—he has arisen !"

THE OBSEQUIES.

The body of the Archbishop was embalmed, and lay in state in the Palace for eight days. The obsequies were celebrated on Wednesday, the 7th of June, in the cathedral of Notre Dame, under circumstances of extraordinary and most impressive solemnity. The grand funeral cortege carrying the remains of Monseigneur Darboy and those of his Vicar-General, Mgr. Surat, left the Rue de Grenelle at 10 o'clock, and were escorted by several squadrons of the Cuirassiers of the Guards, a regiment of the line, and four batteries of artillery. Thiers and the members of the National Assembly, all the ministers, the Diplomatic corps, and many high officials assisted at the ceremonies. The stupendous pile of Notre-Dame, which so narrowly escaped, and which, if destroyed, no amount of wealth could ever restore, looks always venerable, but to-day the gloom was awful. It was draped in black, relieved by silver ornaments, which reflected their scintillations from thousands of wax lights, candelabra braziers, and vases of oils, emitting varicolored flames. There were five catafalques, one higher than the others, on which the Archbishop's remains were placed, and surrounding were those supporting the remains of Mgr. Surat, L'Abbe Deguerry, Becon, and Sabatier. The Archbishop's was covered with a white satin pall, and on the coffin lay the mitre, stole, pallium, and crozier. The entire nave was lined

with military. The swelling volumes of the music of the "Dies Iræ" were overwhelmingly plaintive, and as they floated off through the vaulted aisles, and their echoes imperceptibly died away in the distance, the effect was grand, melancholy, sublime! At the time of the consecration, after a period of profound silence, the military knelt and saluted with a crash of musket butts on the pavements, then a prolonged tremulous flourish of bugles floated round and round the pointed arches and concave altitudes; the congregation prostrated, and many a tear trickled noiselessly down and moistened the tiles of the sorrowing fabric! The absolution was pronounced by the Papal Nuncio, Mgr. Chiji, assisted by the Bishops of Versailles, Nancy, Constance, and Bayeux, and then the bands played a soul-subduing symphony, the muffled bells pealed slowly, and harmonized with the booming minute guns of the artillery. The body was deposited in the vaults of the Archbishops in the crypt.

THE LOSSES IN THE CIVIL WAR.

An article in the *Verite*, on the ruin caused in Paris by the civil war, estimates the loss incurred by the destruction of houses and property at 500,000,000f., exclusive of securities, valuables, and objects of art and furniture burnt, which it estimates at another 300,000,000f. According to a rumour, which is probably

exaggerated, merchandise to the amount of 60,000,000f. have been burned in the docks and warehouses of La Villette. It has been ascertained from official sources, that 1,223 houses were destroyed during the two sieges of Paris, the cost of reconstruction and reparation of which will be 445 million francs. This is exclusive of the moveable property. In order to provide sufficient revenues for the reparation of those national losses, Pouyer Quertier, at the Committee of the Budget, proposed the impost of new taxes to the amount of 450,000,000 of francs. Of these 60,000,000 will be raised by stamp duties, 90,000,000 on intoxicating liquors, 50,000,000 on sugar and coffees, 200,000,000 by raising the duty on the raw material of texture fabrics, colonial goods, skins, wool, and petroleum, and 50,000,000 on various other imports.

On the 30th of May, Marshal MacMahon proclaimed that the insurrections were stamped out, and "order was restored." He made "a solitude, and calls it peace." On the 1st of June the ministry resigned.

THE FUTURE OF FRANCE—THE DYNASTIC PARTIES.

What shall be the future destiny and government of France? The future form of government, destinies, and political situation of France, are now pregnant with the most absorbing in-

terest. The present disposition of the chambers at Versailles is to prolong the tenure of office for Thiers and maintain the Republican form of Government, but with so volatile a nation as France its existence must be precarious. I am of opinion that France can never be governed by a republic. A republic may appear a blooming and a luxuriant tree in other climes—the political soil of France is uncongenial to its growth, or if it vegetate a little, its branches will ever afford a shade for the concealment of a Parisian Commune, where it will work, ever ready to pounce on its opportunity to cause anarchy, arson, and bloodshed. No matter what may be the architectural form of the Government, be it Imperial, Kingly, or Republican, displaying the emblems of the eagle, the lily, or "egalite," religion is the indispensable rock upon which it must be built, to secure the stability of the construction. In vain does the jurisprudence of a state enact laws for social order, and the security of property, if there be no conscience to exact obedience. Religion alone can enforce the obligations of conscience. The social disasters of France, have taught statesmen an impressive lesson on the future policy of separating education from religion. The regeneration of France and her future regime, to ensure stability, must be erected on the immoveable adamantine columns of religion, conscience, and morality. These moral conditions and foundations of a nation's greatness, prosperity, and

security, can be created by no legislators, no matter how large their parliamentary majority. That nation's social condition is deplorable indeed, when, like France, it requires to be taught by M. Dumas, that in the formation of her government—"truth must be the end, and justice the means—that there must be a God, morality, society, family, and human solidity." The dynastic parties in France at present are three. The Legitimists, the Orleanists, and the Bonapartists.

THE LEGITIMISTS AND ORLEANISTS.

The Legitimists and Orleanists are both branches from the same original stock, and are both descended from the house of Bourbon. The first king of the Bourbon dynasty was Henry IV. of Navarre. He was succeeded by his son Louis XIII. He left two sons, the elder of whom inherited the throne as Louis XIV., styled the "Grand Monarque," and who died in 1715—the younger son was Philip, Duke of Orleans, and these are the two heads of the collateral lines of the Legitimists and Orleanists. Philip of Orleans had issue, Philip, who was Regent of France during the minority of the Dauphin, and died in 1723. His son was Philip Louis, who died in 1752, and he left a son called Louis Philip, and he a son again called Louis Philip, known as "Egalité," and who died in 1793, and he was the father of Louis Philippe, who ascended the throne of France in 1830, and died in 1850. Louis

Philippe left five sons, the Duke of Orleans, the Duke of Nemours, Prince de Joinville, Duc d'Aumale, and the Duke de Montpensier. The eldest son and heir was the Duke of Orleans; he was killed in jumping from his carriage in the year 1842; he left two sons, the younger was the Duke of Chartres, who was born in 1840; and the elder son, and present heir of the Orleans branch of the Bourbons, is Count de Paris, born in the year 1838. In the direct line from Louis XIV. succeeded the Dauphin, who died in 1711; the Duke of Burgundy, who died in 1712; he left two sons, the Duke of Bretagne, who died in 1712, and the other was Louis XV., who died in tortures of small-pox in the year 1774. The Dauphin died in 1765. He left three sons, each of whom succeeded to the throne, as Louis XVI., Louis XVIII., who was exiled, but died king of France in 1824, and Charles X., who abdicated after the revolution in 1830. Louis XVII., who was the unhappy child of Louis XVI., and had been a prisoner of the Temple, was lost sight of during the vortex of the revolution, and his history is involved in romance and mystery—some said he was bound to a shoemaker, and was the victim of Simon—some that he travelled into America, that he afterwards returned to France, and resided in Paris, where, till his death, which occurred not long since, he positively asserted his identity. His unhappy father lost his head on the guillotine during the reign of terror in 1793. Charles X. left two sons,

one was the Duke d'Angouléme, who resigned his claim to the throne, and the other was the Duke de Berri, who was murdered; his son was the Duke de Bourdeaux, who was born soon after his father's death in 1820, and he is now the heir of the elder branch of the Bourbon family, and is called Comte de Chambord, or Henry V. He is fifty years of age, is married, and childless. It is now proposed to fuse the claims of both branches by allowing Henry V. to reign during his life, with Duc d' Aumale as Lieutenant of the kingdom, and that on his death without issue the Orleans branch of the Bourbons shall succeed. A law of proscription was passed against all the Bourbon princes by the Republic on the 26th of May, 1848, those legal disabilities were removed, and after their long exile, the sentence was abrogated on the 8th of June, 1871, by the National Assembly under the Presidency of Thiers at Versailles.

THE EMPEROR NAPOLEON III.

Who is Napoleon? He is one whose combinations of character, of diversified destinies, varying vicissitudes, comprising royal birth, distant wanderings, exile and imprisonments, escapes, longanimity and endurance, gigantic projects, victorious warfare, diplomatic schemes and adventures, exalted position, and disastrous reverses, have stamped for the history of future ages, as the most extraordinary personage of modern times. He was born in the Palace of

the Tuilleries on the 20th of April, 1808. He was the third son of Louis Buonaparte, King of Holland, brother of the great Napoleon. His mother was stepdaughter to the great Emperor, being Hortense Beauharnais, daughter of the Empress Josephine. He was solemnly baptized in the chapel of Fontainebleau, by Cardinal Fesch, and was named Charles Louis Napoleon. By the death of his cousin, the Duke of Reichstadt, or Napoleon II., on the 22nd July, 1832, he became heir to the Buonapartes. His first aspirations to ascend the throne of France were manifested in 1836, by certain insinuating courtesies to ingratiate himself with the troops in Strasbourg through Colonel Vaudrey. He failed, and sailed for America, whence he returned to England in 1837. In the year 1840, Napoleon made his next attempt to ascend the throne by his expedition and landing at Boulogne—he was arrested, tried, and sentenced to imprisonment for life in the fortress of Ham. He escaped in 1846. In the year 1848 the revolution broke out in Paris ; Louis Philippe was deposed, the republic proclaimed, and Napoleon was elected President. By the coup d'etat on the 2nd of December he became Prince-President, and on the following anniversary of that day was proclaimed as Napoleon III., Emperor, and on New Year's Day, 1852, a Te Deum in thanksgiving was chanted in Notre Dame. He was married to the Countess of Teba, Eugenie, on the 29th of January, 1853, and the Prince Imperial was

born on the 16th of March, 1856. Then succeeded the Crimean war, the Italian war in 1859, and the expedition to Mexico in 1862. The comprehensive capacity of his conception, and his herculean energy, realized the most stupendous projects. He united worlds of waters, and opened a new track to the eastern hemisphere by the Suez canal. He removed mountains by the Alpine tunnel at Mont Cenis. He despatched whole armies and armadas to Mexico, across the Atlantic, as though it were a mere lake in the pleasure grounds of Versailles. He laid a tiny wire in ocean's depths, as a highway for a spark, by means of which he conversed with the inhabitants of the antipodes. He portioned Europe as a gardener would the plots of a parterre—he gave Naples, Lombardy, Dukedoms, Parma, Modena, Tuscany to Sardinia, and took for himself Nice and Savoy. He gave Mexico to Maximilian. When he whispered, the world's ear was strained in arrested attention. Sceptics who sneered at the audacity of his aspirations, bent in homage before his gigantic realizations. He shattered a republic, and built an empire over its ruins. He smiled at apparent impossibilities. He was a target to the assassin, and Providence seemed to have rendered him invulnerable. He defeated a Hapsburg at Solferino, and that Hapsburg is still Emperor of Austria; he enthroned a Hapsburg in Mexico, and that Hapsburg was shot as an invader. He fought against the Druses in Syria, to protect the Christians—he fought

against the Christians in the Crimea, to protect the Mahomedans. He fought in the revolution in 1830, at Civitta Castellana. He sent an army under General Oudinot, in 1848, to restore the Pope to the eternal city, and another to defeat the invaders at Mentana in 1867, and a garrison to protect Rome commanded by General Dumont. He was an Imperial Prince born in the Tuilleries. He was a wanderer in America, and an exile in England, an adventurer in Boulogne, a prisoner in Ham, a special constable in London, an author in literature, a general at Magenta, a President in the Elysée, an Emperor in the Tuilleries, a captive at Wilhelmshohe, a recluse at Chislehurst. His imperial banners floated triumphantly over the four quarters of the globe, in America, in Asia, in Europe, in China, in Africa, and they drooped at home in his own little town of Sedan. He sent many to exile, liberated political prisoners in thousands, and dismissed kings like marionettes off a mock theatrical stage. In his day of might and strength he was to England the most faithful of allies. She was the first to jeer him on the humiliating day of his disasters and afflictions. In him, as in Sampson's hair, lay England's strength. With him she tore to pieces a lion as though it were a kid—with him she fettered Russia's ambition by strong bonds of treaty ; without him Russia burst those ropes asunder as though they were threads of tow twined with a spittle ! For two and twenty years, this one man held in his own hands the

reins of the government of France, the most beautiful country, yielding the most varied products, and enjoying the most salubrious clime on the habitable globe, and containing nearly forty millions of inhabitants, and governed them with an almost absolute rule, or if sometimes she plunged for liberty, and indicated uneasiness under the control of the curb, it was like the curveting of a steed "that knows his rider," and whose subdued capering displays the figure of the animal, and the command of the master hand, to more advantage. He elevated that France, and those millions, to a climax of temporal prosperity unparalleled in the history of nations. His army mustered 600,000 men, and he built an ironclad navy that competed with hers who is the ruler of the waves. He was generous and sumptuous in his hospitalities. His munificence on the occasions of public calamities, was unbounded—he spent large revenues on education—decorated churches—restored the Pantheon to religion—protected the church of France, and the missionaries of China—suppressed communists and socialists—he sympathized with the afflicted, was a patron to the citizen, a brother to the soldier—he was a loving husband, a fond father to the young Prince, the darling object of his affections. He patronized the fine arts, he developed the agricultural resources by the wisdom and activity of his provincial administration; he increased the products of manufactures, and the fruits of the farm, and of the vineyard, and the

manipulations of the artizan, and presented his subjects with every luxury that could please the palate, or fascinate the eye; he encircled the eagles of France with a halo of victories; he stabilitated the security of property, added to the historic fame, and military glory, and prestige of the nation, and built the Queen of cities, the most charming that ever graced the kingdoms of the earth.

> "The evil that men do lives after them:
> The good is oft interred with their bones."

During his adhesion to the Pope, God added all things unto him; on his withdrawing it, God took away that which he had. "Mihi adhærere Deo bonum est."—"It is good for me to adhere to God!"

THE DESTINIES OF NAPOLEON COINCIDENT ON HIS ADHERENCE TO THE POPE.

Were it given to us mortals to draw aside the mysterious veil which conceals from our corporal eyes the designs of that providence that holds in its hands the ends of the earth—that is the supreme arbiter of life and death—that fixes the position of the stars by his span—that regulates the wonderful organization of the tumbling leviathans of the deep, as well as that of the minutest crawling insect on the earth, that wields the destinies of the millions, and of kingdoms, and imperial dynasties, perhaps we should discover that the destinies of France and the

singular career of her Emperor were influenced more powerfully by his relations with the aged Pontiff, Christ's Vicar, rather than by the diplomacy of statesmen, the speculations of politicians, the strategy of generals, or the evolutions of mighty armies and navies. To short-sighted men, his diversified vicissitudes may seem the natural result of accidental causes, of luck or chance. But there is no such thing as chance; a hair of our head cannot fall to the ground without God's permission, much less can the crown which encircles an emperor's brow, or the sceptre be torn from his hand. Can a Napoleon slip by chance from the Palace of the Tuilleries to a prison in Wilhelmshohe, and from being the mightiest, become by chance the weakest of men! By one continuous series of disastrous defeats his mighty armies were annihilated, his fortresses were taken, his empire was dismembered, and his capital bombarded and invaded, and with 80,000 men he surrendered at Sedan and was sent a prisoner to Wilhelmshohe, whence, on the cessation of the war, he has retired to Chislehurst, in the British isle, whilst the Legitimists and the Orleanists, forgetting their differences, are awaiting the reversion of his kingdom!

INVASION OF ROME.

The Italian Government seized the opportunity afforded by Napoleon's exigencies and the absence of the French troops, to invade the Papal States and seize on Rome. They first

armed their battalions under the pretence of an armed neutrality; then they surrounded the frontier of the Papal States, under the pretext of protecting the Pope from a revolutionary invasion; then, when the republic was proclaimed, they themselves ordered the invasion. An army of 65,000 men and 150 guns, under the command of General Cadorna, General Bixio, and General Angioletti, bombarded Rome. After a vigorous defence by the Papal troops, under the command of General Kanzler, and by the Zouaves, under Colonel de Charette, a breach was effected at the Porta Pia, and by direction of the Holy Father the city surrendered on the 20th of September. The public offices were occupied, and the Quirinal Palace was broken open and entered by armed bands of Italians, and the papal temporal power was restricted to the Vatican and to the Leonine city.

Thus was our Holy Father deprived of the States of the Church by an unjust invasion and by a violent assault against all the laws of equity, human and divine, against all the laws of nations and property, against all the obligations of conscience and the sacred laws of religion. These States of the Church were inherited by Pope Pius IX. as the legitimate successor of 257 Pontiff predecessors, by a prescriptive right sanctioned by a tenure of more than a thousand years' duration—acquired without conquest—gratuitously bestowed—governed with justice and clemency—possessed without ambition of aggrandisement—whose empire was peace—

whose independence was guaranteed by Christendom—whose sovereign exercised a spiritual control and jurisdiction to guide the consciences of 200,000,000 of Catholics, dispersed throughout every clime on the habitable globe. The toleration of this sacrilegious spoliation by the great powers of the world, undermines the foundations of their own stability, by violating the laws of nations, removing the protecting shield of justice, and substituting the title of might for right, and blasting the rock to which all might cling securely amidst the most convulsive revolutions.

The Sub-Alpine government offered the Pope many titles of honor, exemptions, privileges, immunities, and guarantees of liberty and independence, but the Holy Father repudiated all on several occasions, more especially in a formal protest on the 1st November, 1870, and in an encyclical to the bishops of the world, dated from St. Peter's, in the 25th year of his pontificate, on the 15th May, 1871, in which he proclaims he can accept of no honors or guarantees in exchange "for those prerogatives and those rights which are the fruit and the conquest of the blood of the Saviour, and ought to be valued at the infinite price of that divine blood."

Immediately after the declaration of war against Prussia, Napoleon intimated to the Pope that as he now required all his available forces, he should withdraw from Rome the army of occupation which had hitherto protected the Papal temporal power. The French army at that

time in Rome numbered not more than 5000 men. The order for their withdrawal was issued, and the French general in command, Dumont, waited on the Pope in the Vatican, to take leave before his departure, on the 28th of July. "Mihi adhærere Deo bonum est!" "It is good for one to adhere to God!" On that precise day Napoleon left St. Cloud for Metz, to join the army. He has not since returned! He is now an exile! St. Cloud is in ashes!

During the period the tricolor banners floated over the city of the Popes, and that the eagles of France extended their protecting wings over the temporal power of the Vicar of Christ, France attained a climax of temporal prosperity in manufactures, commerce, and military glory, unrivalled by that of any other nation. In the year 1848, a returning exile climbed over the crumbling ruins of royalty, to the Presidency of a French republic. That was Charles Louis Napoleon Buonaparte. A revolution in Rome at that time obliged the Holy Father Pope Pius IX. to fly the city, and to take refuge in Gaeta. Napoleon despatched an army to reinstate and protect his Holiness, and in 1852, Napoleon stepped from a republic to the pinnacle of an empire. The Emperor continued to shield Christ's Vicar from the rapacity of invading foes. God blessed his majesty with a pious Empress in Eugenie, Countess of Teba, and blessed their union with a son and heir, to perpetuate his dynasty in the Prince Imperial. God protected him from the shells of Orsini, and frustrated

the attempt on his life by other assassins. His banners floated triumphantly over every battle field, his fleet became most formidable, his financial resources were superabundant, and his breathings governed the policy of diplomatists in every kingdom, and he became the most powerful monarch in the world. Alas! in 1859, he failed in his adhesion to the Holy Father by his sanction of the aggressive policy of Cavour and King Victor Emmanuel, in unjustly invading the States of the Church, and depriving the Pope of the Marches. Soon after, in the year 1862, the political constitution of his empire presented the first symptoms of paralyzation in its extremities, in the destruction of the empire he established in Mexico.

The French troops who garrisoned Rome numbered 5,000 men of all arms. On the 6th of August, the last man left the Papal soil, and all the guns and materiel were for two days being embarked on board the Magellan and Mayence troop ships at Civita Vecchia. The first reconnoitring parties preparatory to the engagement of Saarbruck, at which the Prince Imperial discharged the first mitrailleuse, were thrown out on the 1st of August—it was the feast of St. Peter in chains. During the two days of the 4th and 6th of August, the battles of Woerth and Weissemburg were fought, in which the French met the most disastrous defeats, losing 10,000 men in killed and wounded, 4,000 prisoners, thirty pieces of artillery, six mitrailleuse, and two eagles! Previously to

their departure from Civita Vecchia, the French soldiers tore the Papal Mentana decorations from their breasts, cast them into the dust, and contemptuously trampled on them. On their arrival in France, the first news they heard was that two French eagles taken by the Prussians at Woerth, were trooped in triumph through Unter-den-linden, the principal street in Berlin; the Emperor's portrait in the Hotel de Ville was stabbed, and treated with indignity, and his bust was cast from the windows of the Tuilleries into the Seine, and the bronze statue before the Palace was sent to the foundry to be smelted for cannon. At the very time when the Papal arms were removed from the embassies, and were torn down by the Italians from the public buildings at Rome, the Parisian rioters were engaged in defacing the monograms, inserted in costly stones, from the façade of the grand opera house recently erected by the Emperor. On the 22nd of July the Pope offered his mediation for the establishment of peace between King William and Napoleon. It was accepted of by the King and declined by the Emperor: had he acceded he might have preserved his empire.

The month of September was to Napoleon a memorable month—he left the Holy Father protected against a faithless king, by a no stronger shield than the parchment scroll of a "September convention"—the battle of Sedan was fought on the first day of that month, and on the 2nd he entered into a September convention, by

which he surrendered his sword and his army, and became himself a prisoner of war! On Tuesday, the 20th September, 1870, the Italian army battered down the walls of Rome—on that very day the Crown Prince of Prussia, quartered in the palace of Versailles, despatched a telegram to the Queen at Berlin, that the first outwork of the fortifications of Paris, with several cannon, had been captured, and that Napoleon's city was completely invested. At the very same time that the Italian fleet cast anchor in the waters of Civita Vecchia, to support the army of invasion, Jules Favre was negotiating a peace with Bismarck, and, as one of the conditions, half the French fleet was to be handed over to Germany.

When Victor Emmanuel's soldiers burglariously broke open the gates of the Quirinal, the Emperor's army burned down the Palace of St. Cloud!—and whilst Prince Humbert and the Princess, and some faithless counts, knights, and ladies waltzed to the thrilling notes of exhilarating music, and reeled in all the mazes of the dance in the oratory of the Pope, the invading enemy of France, King William, was proclaimed Emperor by the German princes in the very saloons of the Palace of Versailles. Whilst the Pope was unjustly deprived of his city, the seat of Catholicity, and whilst his courts of justice were usurped by the Italian invaders, the Vendome column, the historic memorial of the great Napoleon's victories and military glories, was pulled to the ground, and the

Palais de Justice of Paris, and even the present Emperor's very birth-place in the Tuilleries, were reduced to a mass of ashes!

During the period of his protectorate of the Pope, he was in several plebiscites elected Emperor by nearly 8,000,000 of voters. Scarcely had he withdrawn his troops from Rome when he was deposed by Jules Favre and a Parisian mob. Whilst he protected the temporal power of the Pope, he wielded the sceptre over one of the most extensive and powerful empires of the world; when he permitted their invasion, the sceptre fell from his hand; his pious empress and the little prince fled their palace and their country to a foreign shore; his kingdom was desolated with fire and sword; his fairest provinces alienated; and he was left not one sod upon which to rest his foot.

In June, Signor Visconti Venosta, minister of the Sub-Alpine Government, announced to the Great Powers of Europe, the official transfer of the seat of government from Florence to Rome. There are few circumstances which could more forcibly display the embarrassments of the Holy Father and the citizens of Rome at the loss of his temporal power, than their inability worthily to celebrate the completion of the twenty-fifth anniversary of his Pontificate—and by a singular coincidence that very day, the 16th of June, 1871, witnessed the completion of the humiliation of France in the triumphal entry of her conquerors into Berlin, displaying 81 captured French eagles, flags,

and standards. Amidst overwhelming crowds and enthusiastic demonstrations of exultation they entered Berlin on that day in the following order.

THE ENTRY INTO BERLIN.

The troops were in position at eleven in the morning in the Tempehof field, they had at their head 81 French eagles, flags, and standards. The march into the city was headed by all the generals and the staff officers who were not called to their regiments during the war, led by Field Marshal Von Wrangel. They were followed by the officers of the Ministry of War, Officers of the Staff, Aides-de-Camp attached to head quarters, Governor Generals, and the Commanding Officers and Inspector-generals present. Then came the Grand Duke of Mecklenburg, the Crown Prince of Saxony, General Von Steinmetz, Von Manteuffel. The Emperor was preceded by Prince Bismarck and Generals Von Roon and Von Moltke, and was followed by the Crown Prince, Prince Frederick Charles, and Foreign Princes. Then came the troops. After the march past, the memorial to Frederick William the Third was unveiled, amidst the ringing of the church bells and the salute of 101 guns.

PREDICTION OF HIS GRACE THE PRIMATE MOST REVEREND DR. DIXON, ARCHBISHOP OF ARMAGH, REGARDING NAPOLEON.

A most remarkable prediction of those events was made by Most Rev. Dr. Dixon, Primate

and Archbishop of Armagh, at a meeting to express sympathy with the Pope, and held at Drogheda, on the 13th of December, 1859, eleven years before they occurred, and when France was at the climax of her temporal power and glory, and when Napoleon was the most powerful Emperor in the world. The prediction has been so fully verified, that it seemed as if the prophetic cloak of his predecessor St. Malachy had fallen on His Grace's shoulders. His Grace after alluding to the dreaded loss of the Pope's temporal power, and the proposed European congress, said :—

"It does not require the spirit of prophecy, but only a glance at the past, to say, that from that day (the day that Napoleon should stand up from Congress without restoring the Pope to his dominions) it will be seen that the star of Napoleon is no longer in the ascendant. It will be seen that the meridian of his reign is past—that he is a falling man. It will not be immediately seen ; but on the first occasion when he shall attempt to play the great Emperor, his position will be manifest. There will be no more Solferinos, no more Magentas, it will be either a Waterloo, or a prelude to it. He will not require to see the mysterious writing on the wall to know that he is weighed in the balance and found wanting, that his Empire, if not divided, will be taken from him and given to the Bourbons or Orleanists, who have forgotten their differences now, while they are waiting for the reversion of his kingdom.

That is an hypothetical case. If it should arise, happy will he be in the end if he should find some quiet island, where, away from the cares and turmoils of the world, he may prepare for that eternity into which even Emperors must enter."

TEXT OF THE POPE'S BULL SUSPENDING THE ŒCUMENICAL COUNCIL.

"Pius IX., Pope, in perpetual memory of the deed.

"Since by the grace of God we were permitted to commence last year the celebration of the Œcumenical Council of the Vatican, we have seen, through a supreme effort of the wisdom, virtue, and solicitude of the fathers, who, from all parts of the world, have come hither, this very serious business proceeded in a way to give us certain hope that we should be fortunate enough to reap those fruits which we desire with all our heart for the benefit of the Church of God and of humanity.

"And, in fact, after it had held four public and solemn sessions, we have established and promulgated, with the approbation of the same sacred Council, your salutary and opportune constitutions, as a matter of faith, and other questions, whether relating to faith, and to ecclesiastical discipline, which have been extracted by the fathers—these are questions which, in a little time, can be promulgated and

sanctioned by the authority of the teaching Church. We had the confidence that all these works, by the common study and zeal of the assembly, would have proceeded along an easy and prosperous course, and have conducted us to the desired end, but for the sacrilegious invasion of this august city of our see, of what remained of our temporal domain, by which, against all laws, and with incredible perfidy and boldness, the undoubted rights of our civil principality and of the Apostolic See have been violated. This has placed us in such a condition of things, that God permitting it by his inscrutable judgments, we are constituted under a hostile dominion and power. In this lamentable state of things, finding us hampered in various ways in the free exercise of our authority, which has been divinely conferred upon us, and well knowing that the same Fathers of the Council of the Vatican could not have, considering the present circumstances of our august city of Rome, the liberty, the security, and the tranquillity necessary to be able to deal regularly with the affairs of the Church; and, further, taking into account the necessities of the faithful amid the great and well-known calamities of Europe, which do not permit the pastors to leave their churches—for these motives we, seeing, with great grief of our soul, things arrived at that point which absolutely prevents our continuing the Council of the Vatican, after mature reflection, by our determination, by our apostolic authority, suspend it, and declare its suspension

until another more opportune and more convenient time, which shall be fixed by this Apostolic See.

"We pray God, the author and defender of his Church, that finally, when all these obstacles shall have disappeared, he may bring back to his very faithful spouse, at the earliest moment, liberty and peace. Further, as when the Church is tried by greater and more serious perils, we ought so much more to persevere with our orisons and prayers to God, the Father of our Lord and Saviour Jesus Christ, father of mercies and of all consolations, we will and command that the things which we have established and set forth in our Apostolic letters of the 11th April last year, by which we have conceded to all the faithful plenary indulgences in the form of a jubilee, on the occasion of the meeting of the Œcumenical Council, remain in force, according to the manner and the rite prescribed in the same letters, as if the celebration of the Council were being continued. Such are the things which we establish and command, notwithstanding anything to the contrary, declaring vain and of no effect every attempt which might be made against them, knowingly or through ignorance, by whatever authority it might be. Also, to no man is it allowed to mutilate these pages, containing our suspension, publication, commandment, and decree, or to say anything against them; and if anyone should have the presumption to make the attempt, let him know that he will incur the indignation of the Almighty God,

and the blessed Peter and Paul, his apostles. In order that these presents may be known to all concerned, we will that the letters themselves, and the copies of them, be posted and published on the doors of the Church of the Lateran, of the Basilica of the Prince of the Apostles, and of St. Maria Maggiore of Rome, and that there posted and published, they should bind all and each whom they concern, as if each of them had been by name and personally addressed.

"Given at Rome, &c.,

"October 20th, 1870.

"PIUS IX."

THE TWENTY-FIFTH ANNIVERSARY OF THE PONTIFICATE OF POPE PIUS IX.

The traditional phrase "non videbis annos Petri"—thou shalt not see the years of Peter—universally addressed to all the Popes for eighteen hundred years, has on this sixteenth day of June, 1871, proved exceptional in favor of our Holy Father, Pope Pius IX. It is a memorable day, and a memorable event, and worthily has it been celebrated by his faithful children throughout the universal Church. Rome, it is true, is a captive in the hands of the invader—"the city which was full of people sits solitary, and the mistress of the Gentiles has become as a widow;" but to-day she puts off the garments of her widowhood, dries her mourning tears—a ray of sunshine gleams through the clouds—and she raises her voice

of Jubilee as a note from a trumpet. Thronging multitudes flowed on through every avenue leading to the Vatican to congratulate their Father.

In the morning the Piazza of St. Peter's was crowded with Roman and foreign equipages, and deputations from all countries, even including Poland. Many people wore the black and white cross. The Pope received 2,000 delegates on the 15th in the hall of the throne, and great enthusiasm was manifested. The Pope, in addressing those present, said he hoped that it would soon be possible to carry the cross through the streets of Rome without its being subjected to outrage. His Holiness also received 800 ladies, and thanked them for their devotedness, contrasting it with the useless fury lately exhibited by some women in France. He spoke of the latter country with great emotion. A telegram had been received from Queen Victoria, congratulating the Pope, and wishing him a long life. The Emperor of Germany has written an autograph letter of congratulation—and the Emperor of Austria sent the Grand Master of the Palace, Prince Hohenlohe, on a similar embassy. King Victor Emmanuel sent General Bertole Viale, but though he courteously acknowledged the message, His Holiness declined to receive an envoy from His Majesty. His Holiness has given 15,000 francs to the poor, and has received magnificent presents and offerings from Roman parishes as Peter's Pence. An address signed

by 25,000 Swiss was expected. Numerous congratulatory addresses were presented to His Holiness from the Royal personages and subjects of almost every kingdom in the world—and from the Bishops, Clergy, and people of Ireland, England, and Scotland. An address was adopted by the Chapter of St. Patrick's, Dublin, and forwarded by his Eminence the Cardinal—and the Ladies of Ireland presented one to which were attached many thousand signatures, and was accompanied by a tribute of veneration amounting to £3,000. The nobles, gentry, and ladies of Great Britain were most enthusiastic in their demonstrative addresses of respect, and the youth of Britain presented one to which 90,000 signatures were attached, and with it was sent £2,200 as a Peter's Pence offering to the Holy Father. On the 19th and 20th the diplomatic corps and the great officers of state were received.

It was a joyous day indeed, that 16th of June, 1871! It was the world's festival! At early morning the curtain clouds of night were drawn aside, and nature with a beaming smile stepped from her chamber dressed in her most brilliant attire—the azure arch of heaven was transparent, and the dazzling orb suspended in the mighty concave dome shed day through thousands of worlds, and was the first to present his radiant homage to one dignified with such illustrious endowments, and yet is only the Vicar of Him, the eternal and nobler Sun of Justice, filled with a profusion of lustre, in

comparison with whose light, O sun, all your meridian splendors are but as a shade and an eclipse! Sorrow and care were affrighted and scared from their gloomy recesses, and were hunted and worried and could find no resting place! All who had ears and voices tuned their throats to harmony, and even deaf mutes united the eloquent though silent music of enthusiastic looks! Up from earth arose the matin notes as from warbling birds poised in ether on extended wings, while all that had breath chimed in the concert! The collective acclamations of two hundred millions of the church militant swelled the powerful universal chorus from their tents of strife, and there was no grating noise to disturb the harmonious symphony. Complaining voices were hushed—the woe-stricken discontinued wailing—the disconsolate smothered their sighs—the penitents made a jubilee, threw off their sackcloth and ashes, girded themselves round about with a girdle of gladness, and changed their cries of "peccavi" into jubilant halleluiahs! The victims of poverty, too, claimed a share in the chorus—and the sons of affliction, though writhing in agony, changed their groans into accents of cheerfulness and song. Oh! the music of that day arose as from the strings of golden harps, stretched to the highest concert tension, and awakened raptures such as no Pope ever heard since the days of Peter! The anthem of congratulation and thanksgiving sounded from every country, complexion, and

language—from tropic and glacier, from forest, prairie, Scottish highland, and Alpine reek—from Britain's freeman and from Cuba's slave!—from the hoary head bent with the weight of years, and the mouths of infants and sucklings who perfected praise, all in perfect unison, attuned to the one key-note of holy Faith. Young men and virgins, knights and ladies, soldiers, pilgrims, paupers, and templars, thronged the royal staircase leading to the Vatican halls—kings bent from their thrones of ivory and gold, and rolled their imperial purple robes in the dust before the Vicar's foot-stool, and all paid their reverential homage on this anniversary day. Ambassadors standing on high places proclaimed the same for distant nations. Erin's mountains—those everlasting pyramids of nature—looking down upon the clouds, and casting their shadows on distant counties, blazed from their crests their bon-fire flames of joy—a lively emblem of the celestial joys which to-day illumine the "mountains of aromatic spices" and the "hills of incense" that the years of Peter have been touched by

PIUS IX.

VIDIT ANNOS PETRI.

"Tangit montes et fumigant."

"He touches the mountains and they smoke!"—*Ps.* ciii. 32.

List of the Fathers of the Council,

INCLUDING ALL WHO TOOK PART THEREIN AT ANY TIME BETWEEN DEC. 8, 1869, AND JULY 18, 1870.

HIS HOLINESS POPE PIUS THE NINTH.

Sacred College of Cardinals.

CARDINAL BISHOPS.

Constantine Patrizi, Bishop of Ostia and Velletri, Dean of the Sacred College; Louis Amat di S. Filippo e Sorso, Bishop of Palestrina; Nicholas Clarelli-Paracciani, Bishop of Frascati; Camillus di Pietro, Bishop of Albano; Joseph Milesi-Pironi-Ferretti, Bishop of Sabina.

CARDINAL PRIESTS.

Philip de Angelis, Archbishop of Fermo; Louis Vannicelli-Casoni, Archbishop of Ferrara; Frederic John Joseph Celestine Schwarzenberg, Archbishop of Prague; Fabius Mary Asquini; Dominic Carafa di Traetto, Archbishop of Benevento; Sixtus Riario-Sforza, Archbishop of Naples; James Mary Adrian Cæsarius Mathieu, Archbishop of Besançon; Francis Augustus Ferdinand Donnet, Archbishop of Bordeaux; Charles Louis Morichini, Archbishop of Jesi; Joachim Pecci, Archbishop of Perugia; Joseph Othmar Rauscher, Archbishop of Vienna; Alexander, Barnabo; Anthony Benedict Antonucci, Archbishop of Ancona, and Bishop of Umana; Henry Orfei, Archbishop of Ravenna; Peter de Silvestri; Charles Sacconi; Michael Garcia Cuesta, Archbishop of Compostella; Angelo Quaglia; Anthony Mary Panebianco; Joseph Louis Trevisanato, Patriarch of Venice; Antoninus de Luca; Joseph Andrew Bizzarri; Louis de la Lastra y Cuesta; John Baptist Pitra; Philip Mary Guidi, Archbishop of Bologna; Henry Mary Gaston de Bonnechose, Archbishop of Rouen; Paul Cullen, Archbishop of Dublin; Gustavus Adolphus de Hohenloe; Louis Bilio; Lucian Prince Bonaparte; Innocent Ferrieri; Laurence Barili; Joseph Berardi; John Ignatius Moreno, Archbishop of Valladolid; Raphael Monaco La-Valletta.

CARDINAL DEACONS.

James Antonelli, Secretary of State to His Holiness; Prosper Caterini; Gaspar Grassellini; Theodolphus Mertel; Dominic Consolini; Edward Borromeo; Hannibal Capalti.

All were present except Cardinals de Alameda y Brea (aged 89), Billiet (aged 87), and Garcia Cuesta; and there were also present Cardinals Mattei, Corsi, Gonella, and Pentini, since deceased.

PATRIARCHS.

Latin Rite: Alexandria, P. Ballerini; Antioch, P. Brunoni; Constantinople, R. Antici Mattei; Jerusalem, G. Valerga; Venice, Cardinal Trevisanato; West Indies, T. Iglesias.—*Oriental Rite:* Antioch, P. Mashad (Maronite); do. G. Jussef (Melchite), and C. Bahus, late patriarch; do., J. Harcus (Syriac); Babylon, J. Audu (Chaldean); Cilicia, A. Hassan (Armenian).

ARCHBISHOPS AND BISHOPS,

arranged according to countries and sees.

LATIN RITE.

EUROPE.

AUSTRO-HUNGARIAN EMPIRE.

Gorz and Gradiska, A. Gollmayer; Laibach, B. Widmer; Parenzo and Pola, G. D. Brilla; Trieste, B. Legat; Veglia and Arbe, J. J. Vitezich. Lemberg, F. X. Wierzchleyski; Przemysl, A. Manastyrski; Tarnow, J. L. Pukalski. Olmutz, F. von Furstenberg; Brunn, A. E. Schaffgotsch; Prague, Card. von Schwarzenberg; Budweis, J. V. Irsik; Leitmeritz, A. Wahala. Salzburg, M. von Tarnoczy; Brixen, V. Gasser; Gurk, V. Wiery; Lavant, J. M. Stepischnegg; Seckau, J B. Zwerger; Trent, B. di Riccabona. Vienna, Cardinal Rauscher; St. Polten, J. Fessler. Zara, P. Doimo-Maupas; Cattaro, G. Marchich; Lesina, G. Dubocowich; Ragusa, V. Zubranich; Sebenico, J. Zaffron; Spalatro and Macarska, M. Calogera.

HUNGARY.—Bosnia and Sirmium, J. G. Strossmayer; Kaschau, J. Perger; Szathmar, L. Biró de Kezdi-Polany. Colocsa and Bacs, L. Haynald; Csanad, A. Bonnaz; Grosswardein, S. Lipovniczky; Transilvania, M. Fogarasy. Gran or Strigonia, J. Simor; Funfkirchen, S. Kovacs; Raab or Javarin, J. Zalka; Stuhlweissenburg or Alba Reale, V. S. S. Jekelfalusy; Vesprim, I. Ranolder; Waitzen, A. T. Peitler.

Cracow (subject to Austria), A. Galecki, V.-A., Bishop of Amathus.

BELGIUM.

Mechlin, V. A. I. Dechams; Bruges, J. J. Faizt; Ghent, H. F. Bracq; Liège, T. J. de Montpelier; Namur, T. J. Gravez; Tournay, G. J. Labis.

FRANCE.

Ajaccio, P. P. Cuttoli; Digne, J. Meyrieu; Gap, A. V. F. Guilbert; Frejus and Toulon, A. J. Jordany; Marseilles, C. P.

Place—*auxiliary*, J. Jeancard, Bishop of Ceramus; Nice, P. Sola. Alby, J. P. F. M. Lyonnet; Cahors, P. A. Grimardias; Mende, J. A. M. Foulquier; Perpignan, E. E. Ramadié; Rodez, L. A. Delalle. Aire, L. M. O. Epivent; Bayonne, F. Lacroix; Tarbes, B. M. Laurence. Avignon, L. A. Dubreuil; Montpellier, F. J. le Courtier; Nismes, C. H. Plantier; Valence, F. N. Gueulette; Viviers, L. Delcusy; Bordeaux, Cardinal Donnet; Angouleme, A. C. Cousseau; La Rochelle, B. L. Thomas; Lucon, C. T. Colet; Perigueux, N. J. Dabert; Poitiers, L. F. D. E. Pie. Besançon, Cardinal Mathieu; Belley, P. de Langalerie; Metz, P. Dupont des Loges; Nancy and Toul, J. A. Foulon; S. Die, L. M. J. Caverot; Strasburg, A. Raas; Verdun, A. Hacquard. Bourges, C. de la Tour d'Auvergne; Le Puy, P. le Breton; Limoges, F. P. Fruchaud; Tulle, J. B. Berteaud. Cambray, R. F. Regnier; Arras, J. B. Lequette. Annecy, C. M. Magnin; S. Jean de Maurienne, F. M. Vibert; Tarantaise, F. Gros. Lyons, J. M. Ginoulhiac; Autun, F. G. M. de Marguerie; Dijon, F. V. Rivet; Langres, J. J. Guerrin; S. Claude, L. A. Nogret. Paris, G. Darboy; Blois, L. Pallu du Parc; Chartres, L. Regnault; Meaux, A. Allou; Orleans, A. F. P. Dupanloup; Versailles, J. P. Mabile. Rheims, J. B. Landriot; Amiens, C. J. A. M. Boudinet; Beauvais, J. A. Gignoux; Chalons, G. R. Meignan; Soissons, J. P. Dours. Rennes, G. Saint Marc; Quimper, N. R. Sergent; St. Brieuc, A. David; Vannes, J. M. Becel. Rouen, Cardinal de Bonnechose; Bayeux, F. A. A. Hugonin; Coutances, J. P. Bravard; Evreux, J. S. A. Devoucoux; Seez, C. F. Russelet. Sens, V. F. Bernardou; Moulins, P. L. M. de Dreux-Breze; Nevers, T. A. Forcade; Troyes, E. J. Ravinet. Toulouse, J. F. Desprez; Carcassonne, F. de la Bouillerie; Montauban, J. Doney; Pamiers, J. A. A. Belaval. Tours, J. H. Guibert; Angers, — Freppel; Laval, A. C. G. Wicart; Le Mans, C. J. Fillion.

GERMANY (NORTH).

Cologne, P. Melchers; Paderborn, K. Martin; Treves, M. Eberhard. Gnesen and Posen, M. Ledochowski; Breslau, H. Forster; Hildesheim, E. J. Wedekin; Osnaburg, J. H. Beckmann; Warmia or Ermeland, P. Krementz. Saxony, L. Forwerk, V. A., Bishop of Leontopolis.

GERMANY (SOUTH).

BAVARIA.—Bamberg, Michael von Deinlein; Eichstadt, F. von Leonrod; Wurzburg, G. Anton von Stahl. Munich and Friesing, G. von Scherr; Augsburg, P. von Dinkel; Ratisbon or Regensburg, I. von Senestry.

BADEN, HESSE, and WURTEMBURG.—Mainz, W. von Ketteler; Rottemburg, C. J. von Hefele.

GREAT BRITAIN AND IRELAND.

IRELAND.—Armagh, Daniel M'Gettigan; Ardagh, Cornelius MacCabe (R.I.P.); Clogher, James Donnelly; Derry, Francis

Kelly; Down and Connor, Patrick Dorrian; Dromore, John P. Leahy; Kilmore, Nicolas Conaty; Meath, Thomas Nulty. Cashel, Patrick Leahy; Cloyne, William Keane; Cork, William Delany; Kerry, David Moriarty; Killaloe, *coadj.*, Nicholas Power, Bishop of Sarepta; Limerick, George Butler; Ross, Michael O'Hea. Dublin, Cardinal Cullen; Ferns, Thomas Furlong. Tuam, John MacHale; Clonfert, John Derry (R.I.P); Elphin, Laurence Gillooly; Galway, John M'Evilly.

ENGLAND AND WALES.—Westminster, Henry Edward Manning; Beverley, Robert Cornthwaite; Birmingham, William B. Ullathorne; Clifton, William Clifford; Hexham and Newcastle, James Cnadwick; Northampton, Francis K. Amherst; Nottingham, Richard B. Roskell; Plymouth, William Vaughan; Salford, William Turner; Shrewsbury, James Brown; Southwark, Thomas Grant (R.I.P.).

SCOTLAND.—Western District, Charles Eyre, Admin. Apost., and Apostolic Delegate for Scotland, Abp. of Anazarba; Eastern District, John Strain, V.A., Bishop of Abila; Northern District, John Macdonald, Bishop of Nicopolis.

GREECE.

Naxos, L. Bergeretti; Santorino, F. Abbati; Sira, G. Alberti; Tine and Micone, G. Marango; Corfu, S. Maddalena.

HOLLAND.

Utrecht, A. Schapman; Bois-le-Duc, J. Zwysen; Haarlem, G. Wilmer; Luxemburg, N. Adames.

ITALY.

States of the Church.

Bologna, Cardinal Guidi; Imola, V. Moretti; Fermo, Cardinal de Angelis; Macerata, G. Franceschini; Montalto, E. Aronne; S. Severino, F. Mazzuoli; Ravenna, Cardinal Orfei; Bertinoro, P. Buffetti; Cervia, G. Monetti; Commacchio, A. Spoglia; Forli, P. P. Trucchi; Urbino, A. Angeloni; Cagli and Pergola, F. Andreoli; Fossombrone, F. Fratellini; Montefeltro, L. Mariotti; Pesaro, C. Fares; Sinigallia, C. Aggarbati; Urbania, A. Boscarini.—*Suffragan* to Suburban See of Ostia and Velletri, A, di Pietro, Bishop of Nyssa; do. to Suburb. See of Palestrina, G. Jaccovacci, Bishop of Erythra.—Camerino, F. Salvini. Ferrara, Cardinal Vannicelli-Cassoni. Acquapendente, G. B. Pellei—*admin. apost.*, C. Foccacetti, Bishop of Lystra; Alatri, G. Rodilossi; Amelia, N. Pace; Anagni, C. Pagliari; Ancona and Umana, Cardinal Antonucci; Ascoli, E. A. Alberani; Bagnorea, R Corradi; Citta di Castello, P. Miccallef; Citta della Pieve, E. Foschini; Civita Castellana, M. Mengacci; Civita Vecchia, F. Gandolfi; Fabriano and Matelica, A. M. Valenziani; Fano, F. Vespasiani; Ferentino, G. Vitali; Foligno, N. Crispigni; Gubbio, I. Sannibale; Jesi, Cardinal Morichini; Montefiascone.

G. M. Bovieri; Narni, G. Luzi; Nocera, A. M. Pettinari; Norcia, R. Bachetoni; Orvieto, M. Marini; Osimo and Cingoli, S. Nobili-Vitelleschi; Perugia, Cardinal Pecci; Recanati and Loreto, T. Gallucci; Segni, L. Ricci; Subiaco (abbacy of), *admin. apost.*, F. Manetti, Bishop of Tripolis; Sutri and Nepi, G. Lenti, Terracina, B. Trionfetti; Terni, G. M. Severa; Tivoli, C. Gigil; Todi, G. Rosati; Veroli, G. B. Maneschi; Viterbo, Cardinal Gonella.

Sardinian States.

Albenga, R. Biale; Brugnato and Luni. G. Rosati; Savona and Noli, G. Cerruti; Tortona, G. Negri; Ventimiglia, L. Biale. Milan, L. Nazari di Calabiana; Bergamo, P. Speranza; Brescia, G. Verzeri. Turin, A. Riccardi di Netro; Alba, E. Galletti; Aosta, G. G. Jans; Asti, C. Savio; Cuneo, A. Formica; Ivrea, L. Moreno; Mondovi, G. Ghilardi; Pinerolo, L. Renaldi; Saluzzo, L. Gastaldi. Alessandria, A. Colli; Biella, G. P. Losanna; Casale, P. M. Ferre; Novara, G. F. Gentile. Udine, A. Casasola. Venice, Cardinal Trevisanato; Belluno and Feltre, G. Renier; Concordia, N. Frangipane; Treviso, F. M. Zinelli; Verona, L. di Canossa; Vicenza, G. A. Farina. Galtelli-Nuoro, S. de Martis; Iglesias, G. B. Montini. Ales and Terralba, F. Zunnui Casula.

Duchies of Tuscany, Modena, and Parma.

Florence, G. Limberti; Pistoia and Prato, E. Bindi; S. Miniato, A. Barabesi. Pisa, Cardinal Corsi; Pescia, G. Benini; Volterra, G. Targioni. Grosseto, A. Fauli. Modena, F. Cugini; Guastalla, P. Rota; Massa di Carrara, G. Bernardi; Reggio, C. Macchi. Lucca, G. Arrigoni; Arezzo, G. Giusti; Montepulciano, L. M. Paoletti; Parma, F. Cantimorri; Piacenza, A. Ranza.

Naples, or the Two Sicilies.

Anglona, G. Acciardi; Potenza and Marsico, A. M. Fania; Tricarico, S. Spilotros. Bari, F. Pedicini; Bitonto and Ruvo, V. Materozzi. Benevento, Cardinal Carafa di Traetto; Ascoli, L. Todisco Grande; Avellino, F. Gallo; Larino, F. Gianpaolo; Lucera, G. Januzzi; S. Severo, A. la Scala; Telese and Cerreto, L. Sodo; Termoli, V. Bisceglia. Brindisi and Ostuni, R. Ferrigno; Caiazzo, L. Riccio; Calvi and Teano, B. d'Avanzo; Caserta, E. Rossi. Chieti and Vasto, L. de Marinis. Conza and Campagna, G. de Luca; Lacedonia. F. Maiorsini; Muro, F. d'Ambrosio; S. Angelo dei Lombardi, G. Fanelli. Manfredonia and Viesti, V. Taglialatela. Naples, Cardinal Riario Sforza; Ischia, F. Romano; Nola, G. Formisano; Gallipoli, V. Laspro. Reggio, M. Ricciardi; Catanzaro, R. de Franco; Cotrone, L. Lembo; Nicastro, G. M. Barberi; Oppido, G. Teta; Squillace, R. Morisciano; Nicotera, F. de Simone. Salerno and Acerno, A. Salamone; Capaccio-Vallo, G. B. Siciliani; Diano, D. Fanelli, Cariati, N. Golia. Sorrento, F. S. Apuzzo; Castellamare, F. Petagna. Taranto, G. Rotundo; Oria, L, Margarita; Trani, G.

de Bianchi Dottula; Andria, G. G. Longobardi, Cosenza, L. Pontillo. Gaeta, F. Cammarota. Rossano, P. Cilento. Aquila, L. Filippi; Atri and Penne, V. d'Alfonso; Aversa, D. Zelo; Foggio, B. M. Frascola; Gravina, A. M. Capetta; Melfi, J. Selliti; Mileto, F. Mincione; Molfetta, G. Rossini; Nardo, L. Vetta; S. Marco, L. Parlatore; Sarno and Cava. S. Fertitta; Teramo, M. Milella; Trivento, L. de Agazio; Troia, T. Passero.

SICILY.—Messina, L. Natoli; Lipari, L. Ideo; Nicosia, M. lo Piccolo; Patti, P. G. M. Celesia. Caltanisetta, G. Guttadauro. di Reburdone. Catania, G. B. Dusmet.

Malta and Gozo.

Malta, Gaetano Pace-Forno, Archbishop of Rhodes, and Bishop of Malta. Gozo, Antonio G. D. Testaferrata.

NORWAY AND SWEDEN.

Lorenzo Studach, V. A., Bishop of Orthosia.

PORTUGAL.

Faro, I. Moraes Cardoso; Lamego, A. V. Pereira de Mello.

SPAIN.

Burgos, A. Yusto; Colahorra, F. S. Arenzana; Palencia, J. Lozano; Santander, J. Lopez Crespo. Lugo, J. de los Rios; Orense, J. de la Cuesta y Maroto; Oviedo, B. Sans y Forès; Tuy, R. Garcia y Anton. Granada, B. Monzon y Martins; Almeria, A. Rosalese y Munoz; Carthagena, F. Landeira y Sevilla; Gaudix, M. Brezmes Arredondo; Jaen, A. Monescillo; Malaga, Perez Fernandez; Saragossa, M. Garcia Gil; Huesca, B. Gil y Bueno; Pamplona, P. d'Uriz y da Labairu; Tarazona, C. Marodan y Rubio; Seville, Cardinal de la Lastra y Cuesta; Badajos, F. Ramirez y Vasquez. Tarragona, F. Fleix y Solans; Barcelona, P. Monserrat y Navarro; Gerona, C. Bonet; Lerida, M. Pugillat y Amigo; Tortosa, B. Vilamitjana; Urgel, J. Caixal y Estrade; Vich, A. Jorda y Soler. Toledo, *auxil.*, F. Crespo y Bautista, Bishop of Arce; Coria, P. Nunes; Cuenca, M. Paya y Rico; Siguenza, F. Benavidez; Minorca, M. Jaume y Garau; Orihuele, P. Cubero y Lopez de Padilla. Valladolid, Cardinal Moreno; Astorga, F. Arguelles y Miranda; Avila, F. Blanco; Salamanca, J. Lluch; Segovia, R. Echevarria y Briones; Zamora, B. Conde y Corral.

Gibraltar.

John Baptist Scandella, V. A., Bishop of Antinoe.

SWITZERLAND.

Basle, E. Lachet; Coire, *coadj.*, G. Willi, Bishop of Antipatris; Lausanne and Geneva, S. Marilley,—*coadj.*, G. Mermillod, Bishop of Hebron; St. Gall, J. B. Greith; Sion, P. J. de Preux.

TURKEY.

Constantinople, R. Antici Mattei, Latin Patriarch. Antivara and Scutari, C. Pooten,—*auxil.*, G. Capaccio, Bishop of Melipotamus; Sappa, P. Severini; Durazzo, R. d'Ambrosio. Scopia, D. Bucciarelli. Nicopolis (Bulgaria), J. Pluym. Bosnia, P. Vuicic, V. A., Bishop of Antiphellus; Herzegovina Kraljevic, V. A., Bishop of Metellopolis; Moldavia, Salaudari, V. A., Bishop of Marcopolis; Sophia, Raynaudi, V. A., Bishop of Aegea.

ASIA.

Antioch. P. Brunoni, Latin Patriarch; Jerusalem, G. Valerga, Latin Patriarch; Smyrna, V. Spaccapietra; Babylon, or Bagdad, L. Trioche.

INDIA, ETC.—(*Vicars-Apostolic.*

Agra, L. Jacopi, Bishop of Pentacomia; Bengal, Western District, W. Steins, Archbishop of Bostra; do., Eastern District, P. Dufal, Bishop of Delcon; Bombay, L. Meurin, Bishop of Ascalon; Coimbatore, C. M. Depommier, Bishop of Chrysopolis; Jaffna, C. Bonjean, Bishop of Medea; Madras, S. Fennelly, Bishop of Thermopolis; Madura, A. Canoz, Bishop of Tamassus; Mysore, S. L. Charboneaux, Bishop of Jassa; Patna, A. Tosi, Bishop of Rhodiopolis; Ponticherry, F. J. Laouenan, Bishop of Flaviopolis; Quilon, E. M. Garrelon, Bishop of Nemesis; Verapoly, L. Melano, Bishop of Olympia; Vizagapatam, J. M. Tissot, Bishop of Milevis; Burmah, P. A. Bigandet, Bishop of Ramalta; Siam, F. Dupont, Bishop of Azatus.

CHINA, ETC,—(*Vicars-Apostolin.*)

Hoo-pe, Eustachio Zanoli, Bishop of Eleutheropolis; Kouei-kou, Louis Faurie, Bishop of Apollonia; Leao-tung, Emmanuel Verole, Bishop of Columbica; Nankin, Adrien Languillat, Bishop of Sergiopolis; Pe-tche-lee, N. W. District, Louis G. de la Place, Bishop of Adrianopolis; do., E. do., Edouard Dubar, Bishop of Canatha; Shen-see, Amato Pugnacci, Bishop of Agathoniea; Suchuen, N. W. District, Jean T. Pinchon, Bishop of Polemonia; do, E. do., Eugene Desfléches, Bishop of Sinita; do., Julien Pichon, Bishop of Helenopolis; Tchekiang, Edmond Guierry, Bishop of Danaba; Xan-tung, Luigi Moccagatta, Bishop of Zenopolis; Japan, Bernard Petitjean, Bishop of Myriophyta; Tonquin, E. Hilarius Alcazar, Bishop of Paphos. Cochin China, N,, Joseph H. Sohier, Bishop of Gadara; Quang-tung, Quangsi, Hai-nan, Z. Guillemin, prefect-apostolic, Bishop of Cybistria.

AFRICA, ETC.

Algiers, C. A. Lavigerie; Constantine, F. de las Cases; Oran, J. B. Callot. Funchal (Madeira), P. de Moura; Canary Isles, J. de Urguinaona; Santiago (Cape Verd), J. Alves Feijo; Mauritius, M. A. Hankinson (R.I.P.); Bourbon, A. R. Maupoint.

Vicars-Apostolic.

Abyssinia, M. Touvier, Bishop of Olena; Cape of Good Hope, W. District, T. Grimley, Bishop of Antigonia; Egypt (for the Latins), L. Ciurcia, Bishop of Irenopolis; do. (for the Copts), A. Bsciai, Bishop of Clariopolis; Natal, F. Allard, Bishop of Samaria; Senegambia, L. Kobes, Bishop of Methone; Tunis, F. Sutter, Bishop of Rosalia.

AMERICA.

NORTH.

Quebec, C. F. Baillargeon (R.I.P); Montreal, I. Bourget; Ottawa, J. E. B. Guigues; Three Rivers, *coadj.*, L. la Fleèche, Bishop of Anthedon; Rimouski, E. C. H. Langevin; St. Boniface, A. Taáche; St. Hyacinth, C. Laroque. Toronto, J. J. Lynch; Hamilton, J. P. Farrell; Kingston, E. J. Horan. Halifax, T. L. Connolly; Arichat, C. F. Mackinnon—*coadj.*, J. Cameron, Bishop of Titopolis; Charlottetown, P. McIntyre; Chatham, J. Rogers; St. John's (New Brunswick), J. Sweeney; Columbia, L. J. d'Herbomez; Mackenzie River, *auxil.* of V.A., I. Clut, Bishop of Æryndela.

Baltimore, M. J. Spalding; Charleston, P. Lynch; Erie, T. Mullen; Harrisburg, J. Shanahan; Philadelphia, J. F. Wood; Pittsburg, M. Domenic; Richmond, J. McGill; St. Augustine, A. Verot; Savannah, I. Persico; Scranton, W. O'Hara; Wheeling, R. V. Whelan. Cincinnati, J. B. Purcell; Cleveland, A. Rappe; Louisville, W. McCloskey; Marquette, I. Mrak; Vincennes, M. de St. Palais. New Orleans, J. M. Odin; Galveston, C. M. Dubuis; Little Rock, E. Fitzgerald; Mobile, J. Quinlan; Natchez, W. Elder; Natchitoches, A. M. Martin. New York, J. McCloskey; Albany, J. Conroy; Boston, J. Williams; Brooklyn, J. Loughlin; Buffalo, S. V. Ryan; Burlington, L. Goesbriand; Hartford, F. McFarland; Newark, J. R. Bayley; Portland, D. Bacon; Rochester, B. McQuaid; Oregon, F. N. Blanchet; Vancouver, M. Demers. St. Louis, P. R. Kenrick; Dubuque, J. Hennessy; Green Bay, J. Melcher; La Crosse, M. Heiss; Milwaukie, J. M. Henni; Nashville, P. Feehan; Santa Fe, J. Lamy; St. Joseph, J. Hogan. San Francisco, J. S. Alemany; Grass Valley, E. O'Connell; Monterey, T. Amat. Mexico, P. de la Bastida; Antequera, V. Marquez; Chiapa, G. Villalvaso; Chilapa, A. Serrano; Tlascala, C. M. Colina; Tulacingo, J. B. Ormaechea; Vera Cruz, F. Suares Peredo. Guadalaxara, P. Loza; Zacatecas, I. M. Guerra.

Vicars-Apostolic.

North Carolina, James Gibbons, Bishop of Adramyttium; Nebraska, James O'Gorman, Bishop of Raphanea; Rocky Mountains, John B. Miege, Bishop of Messenia; Idaho, Louis Lootens, Bishop of Castabala.

CENTRAL.

Guatimala, Bernardo Pinol; Comayagua, Juan F. Zepeda; Costa Rica, Anselmo Lorente; Nicaragua, Manuel Ulloa. Porto Rico, Pablo B. Carrion; Guadelupe, Joseph C. Reyne. Havana, Jacinto M. Martinez. Roseau, Charles Poirier.

SOUTH.

Pamplona, B. Toscano; Panama, E. Vasques; Pasto, M. C. Restrepo; Popayan, C. Bermundez. Venezuela, S. Guevara; Merida, J. H. Boset. Quito, J. Checa; Cuenca, J. Esteves de Toral; Guayaquil, *auxil.*, L. de Tolas, Bisnop of Berissa; Riobamba, J. Ordonez. La Plata (Bolivia), P. J. Puch y Solona; Pace, C. Clavigo. Guamango, J. F. E. Moreyra; Huanuco, M. del Valle; Puno, J. M. A. Huerta; Belem, A. de Macedo Costa; Diamantino, J. A. dos Santos; Fortaleza, L. A. dos Santos; Pernambuco, F. Cardoza Ayres; Rio Janeiro, P. M. de Lacerda; San Pedro, S. Dias Laranjerra. Buenos Ayres, M. Escalada; San Juan de Cuyo, W. Achaval; Parana, J. Gelabert; Salta, B. Rizo. Santiago (Chili), R. V. Valdivieso; Coquimbo, J. M. Orrego.

Demarara, J. Etheridge, V.A., Bp. of Torone; Curacao, P. van Ewjik, V.A., Bp. of Camacus.

OCEANIA.

AUSTRALIA.

Adelaide, L. B. Sheil; Armidale, T. O'Mahony; Brisbane, J. Quinn; Gouldbourn, W. Lanigan; Hobart Town, D. Murphy; Melbourne, J. A. Gould; Perth, J. Brady, admin. apost., M. Griver, Bp. of Tloa; Victoria, R. Salvado.

Wellington (New Zealand), J. P. Viard; Manilla, G. M. Martinez; Batavia, P. M. Vrancken, V.A., Bp. of Colophonia; Marquesas Isles, J. Dordillon, V.A., Bp. of Cambysopolis; Central Oceania, *coadj.* of V.A., L. Elloy, Bp. of Tipasa; Sandwich, L. Maigret, V.A., Bp. of Aratus.

ORIENTAL RITE.

ARMENIAN.

Cilicia, A. Hassun, Patriarch. Aleppo, G. Balitian; Amasia, I. Kalybgian; Antioch, P. Casangian; Cæsarea, J. Hagian; Marasc, P. Apelian; Mardin, M. Nasarian; Melitene, L. Korkoruni; Ancyra, J. Arachial; Artuin, A. Halagi; Bursa, P. Tilkian; Diarbekir, J. Bahtiarian; Erzeroum, S. Melchisedechian; Karputh, S. Israelian; Trebizond, J. Ghiureghian.

GRECO-BULGARIAN.

Administrator-Apostolic, Raphael Popow.

GRECO-MELCHITE.

Antioch, G. Jussef, Patriarch. Aleppo, P. Hatem; Emesus, G. Ata; Tyre, A. Kauam; Beyrout, A. Riecji; Balbec, B. Nasser; Farzul, A. B. Abdo; Hauran, I. Hakkani; Ptolemais, A. Dumani; Sidon, T. Kojungi; Tripoli, A. Tutungi.

GRECO-RUMENIAN.

Fogaras, J. Vancsa; Grosswardein, J. Papp-Szilagyi de Illesfalda.

GRECO-RUTHENIAN.

Crisio, G. Smiceklas.

SYRIAC.

Antioch, I. P. Harcus, Patriarch. Aleppo, D. G. Scelhot; Babylon, A. Ciarchi; Damascus, J. Eliani; Mossul, C. Behnam-Benni; Jezira, F. P. Matah.

SYRO-CHALDAIC.

Babylon, J. Audu, Patriarch. Amadia, G. A. Kayatt; Amida, G. Farzo; Cella, T. Rokos; Kerkuk, J. Tamraz; Seert, M. P. Bartatar; Sena, H. S. Kashat; Akra, J. E. Mellus; Diarbekir, P. Hattar; Jesira, H. P. Hindi; Salmas, A. G. Bar-shinu; Zaku, A. Asmar.

SYRO-MARONITE.

Antioch, P. P. Mashad, Patriarch. Aleppo, J. Matar; Beyrout, T. Aun; Tyre and Sidon, P. Bostani; Tripoli, P. Musa; Cyprus, J. Giagia; Balbec, I. Hagg.

OTHER ARCHBISHOPS AND BISHOPS.

'In partibus Infidelium.'—Archbishops: J. Bosagi, Cæsarea; A. Rossi-Vaccari, Colosse; G. Angelini, Corinth; G. Cardoni, Edessa; Ales. A. di Saumarzano, Ephesus; L. Puecher Passavalli, Iconium; F. X. de Merode, Melitene; V. Tizzani, Nisibis; F. Gallo, Patræ; P. Villanora Castellacci, Petra; S. Stephanopoli, Philippi; P. Gianelli, Sardis; E. Hurmuz, Sirace; G. Hurmuz, Siunia (Armenian); A. Avak W. Angiarakian, Tarsus (Armenian); A. Franchi, Thessalonica; A. Claret y Clara, Trajanopolis; G. Errington, Trebizond.—Bishops: F. Namszanowski, Agothopolis; G. Carli, Almiri; S. Bagnaud, Bethlehem; S. Magnasco, Bolina; L. Besi, Canopus; G. Bagala Blasini, Cydonia; A. Canzi, Cyrene; J. Serra, Daulia; G. Cirino, Derbe; G. Grioglio, Euria; J. Vera, Megara; J. Papardo del Parco, Mindus; G. Novella, Patara; F. Marinelli, Prophyria; G. Balma, Ptolomais; G. Papardo del Parco, Sinope; F. de Charbonel, Sozopolis; H. L. C. Maret, Sura; T. Salvano, Tanis; G. del Prete, Thyatira.

Retired Bishops.—P. G. Labarriere, late Bp. of Guadalupe; E. Tocmagi, of Karputh; B. Atanasio, of Lipari; J. Bailles, of Lugon; G. Sillani Aretini, of Terracina; J. B. Gazailhan, of Vannes.

Administrator-Apostolic of the Diocese of Podlachia in Russian Poland, C. Sosnowski, Dean of the Cathedral of Lublin.

RELIGIOUS ORDERS AND CONGREGATIONS.

Abbots 'nullius diœceseos' (*i.e.* having quasi-episcopal jurisdiction): six.

Abbots-General of Monastic Orders (with the privilege of wearing the mitre): eighteen, including the Right Rev. R. P. Burchall, President-General of the English Congregation of Benedictines.

Generals and Vicars-General of Congregations and Orders :— 1. Of Congregations of Regular Clerics: eight, including the Superior General of the Society of Jesus. 2. Of Monastic Orders: five. 3. Of Mendicant Orders: sixteen, including Augustinians, Carmelites, Dominicans, Franciscans, and Servites, or Servants of the B.V.M.

SUMMARY OF FATHERS WHO TOOK PART IN THE COUNCIL.

Cardinals (including 1 Patriarch, 14 Archbishops, and 10 Bishops)	50
Patriarchs, Archbishops, and Bishops (not including Cardinals): Patriarchs 11, Archbishops 105, Bishops 444; total,	560
Archbishops and Bishops '*in partibus infidelium*:'	
Exercising the office of Administrator, Auxiliary, Coadjutor, Vicar-Apostolic, or Prefect-Apostolic,	75
Not exercising such office,	38
Retired Bishops,	6
Administrator Apostolic, not a Bishop,	1
Abbots and Superiors-General of Religious Orders and Congregations,	53
General Total,	783
Deduct, as not of the Episcopal Order	79
Total of Patriarchs, Archbishops, and Bishops, who took part in the Council at any time between Dec. 8th, 1869, and July 18th, 1870,	704

THE END.

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